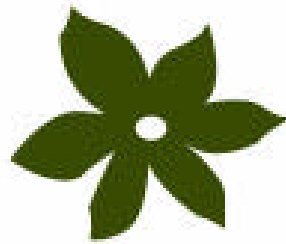


# *Malfoozāt*

(Statements *and* Anecdotes)



Compiled by:  
*Mujlisul Ulama of South Africa*

# WHAT IS TASAWWUF

TASAWWUF is a misunderstood concept, its true meaning and significance in the daily life of a Muslim are lost, Commercial "sufis" (men who exhibit themselves as saints) are trading Tasawwuf as some mysterious cult of "Mysticism" apart from the Shariat and Sunnat of Rasulullah (sallallahu alayhi wasallam). They have reduced Tasawwuf to potions, talisman, incantation empty rituals, and they have cloaked it with belief and theories of kufr and shirk. They have interwoven Tasawwuf with bid'ah and practices of corruption. All this have become necessary in the interest of their pecuniary benefits. A "mystical" cult appeals and preys on the mind of ignorant and unwary masses who seek an escape for their Shar'i duties and Ibadat in the fantasy of "mystical" concepts fraudulently conjectured by the fraudulent "sufis". Such fraudulent "sufis" are swift in escaping the weaknesses and the spiritual lethargy of the masses and are adept in providing "easy" solutions of escape for a fee. Muslims who treasure their Iman and their Islam have to beware of such robbers of the Deen who are easily recognised by the high fees which they levy for spiritual initiation (ba'yt) into their mystical paths, for their annual renewal fees, for the tabarruk charges and for their many other fees subtly, but compulsorily levied in the supposed interests of their disciples.

Tasawwuf in reality is nothing but the ROOH of Islam Islam consists of two fundamental parts, viz the external laws pertaining to Ibadat and the internal state of beauty, concern, sincerity and perfection on which (the external laws are to be based. Thus Tasawwuf is an integral part of the Shariat of Islam. Any "tasawwuf" beyond the confines of the Shariat is not the Tasawwuf of the Qur'an and Hadith, but is a practice of fraud and deception. The Tasawwuf of ALL the great and illustrious Auliya operate within strict control of the Sunnat of our Nabi (sallallahu alayhi wasallam). A tasawwuf which is at variance with the Tasawwuf of Rasulullah (Sallallahu alayhi wasallam) is not Tasawwuf, but is some satanic concept designed to obtain the pleasure of shaitaan. The main purpose of Tasawwuf is to eliminate the bestial qualities in man and to supplant them with the noble and virtuous qualities of angels. In this direction, Tasawwuf employs the advices, exhortations, restrictions, prohibitions and remedies prescribed by the Qur'aan, Hadith and the authoritative and authentic Auliya of Islam.

# Malfoozat

(Statements and Anecdotes)

Compiled by:  
Mujlisul Ulama of South Africa  
(Port Elizabeth)

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# *Introduction*

*"Join with the Sadiqueen " (Qur 'an)*

Self-reformation and *roohani* (spiritual) progress are not normally possible without the *suhbat* (companionship) of the Auliya. By sitting in the company of a true Shaikh of Tasawwuf, the sincere seeker of the truth achieves *islah* (reformation) of the *nafs* and attains spiritual progress.

Unfortunately, in our day the old and beneficial system of the Khanqah is disappearing. Few gain the benefit of sitting in the company of a true Shaikh. The Masha-ikh too are rapidly departing from the world.

This book, a compilation of some Malfoozat (statements, anecdotes, advices, prescriptions and spiritual remedies) of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayhi) will be a spiritual and a Deeni aid and guide to the sincere reader who searches for the true Deen.

Where physical *suhbat* is not possible, the vacuum could be somewhat filled by reading carefully and acting according to the directions given in the *Malfoozat* of the Masha-ikh. Towards this end, this book fulfils the need.

It is hoped that more books on the Malfoozat of Hakimul Ummat will be published from time to time, Insha'Allah.

Mujlisul Ulama of South Africa  
P.O. Box 3393  
Port Elizabeth 6056 (South Africa)

Shabaan 1415 – January 1995

*Malfoozat do not deal with particular subjects.  
Every aspect of the Muslim's life comes within the  
focus of Malfoozat.*

- 1) Our *buzroogs* were never sour-faced. They always maintained a cheerful appearance, smiling with everyone in spite of the fear of Divine Love consuming their heart.
- 2) It is not among the ways of our *Akabir* (seniors) to praise a person in his presence. Whatever praises Maulana Gangohi (rahmatullah alayhi) lauded on me were in my absence. Friends conveyed such statements to praise to me. I cannot remember him praising me in my presence.
- 3) One philosopher wrote a letter informing me that after he had become a complete atheist he reverted back to Islam by studying the *Mathnavi* (of Mulana Rumi [rahmatullah alayhi]). I prescribe the *Diwan* of Hafiz and *Mathnavi* for those devoid of passion. The statements of these sages kindle yearning in the heart. The Molvi Saheb (i.e. the philosopher) had no faith in the *Sufiya*. I, therefore, advised him to sit in the dars (class) of *Mathnavi*. After a while a state of ecstasy settled over him. He became a great admirer of Maulana Rumi (rahmatullah alayhi).
- 4) In Kerana (a town In India) a lawyer once asked me: ‘Why is Namaz [salaat] five times a day Fardh?’ I said ‘Why has your nose been created on your face?’ He replied: ‘It would have appeared ugly if it was on my neck.’ I said: Never! If everyone’s nose was at the back of the neck, it would not seem unsightly.’ He remained speechless.
- 5) When angered by someone, leave his presence or have him removed from your presence and drink cold water. If the anger is overwhelming then reflect:

*“Allah Ta’ala too has rights over me and I frequently violate such rights. When He forgives us, we too should forgive the faults and errors of others. What will be my plight if He seeks to take vengeance?”*

- 6) People complain that those who pursue Islamic education are despised by the modernists. My advice is: You (i.e. Islamic students) too should despise them. This is the Sunnat of Nabi Nooh (alayhis salam) who said to his people:

*“If you mock at us, we too shall mock at you just as you are mocking”*

My nephew was once traveling on a train during his childhood days. Along the journey he met a top-ranking police officer who asked:

*“Why is it that every student of Arabic (Islamic Education) has a clean-shaved head?”*

(At that time my nephew was studying Arabic.)  
My nephew instantly responded:

*“Why is it that every student of western education has a clean-shave face?”.*

This witty answer silenced the police officer.

- 7) There are such clear incidents regarding the Divine Scheme controlling *Rizq* (man’s worldly sustenance), which even liberal and skeptical intelligence cannot deny. There are many extremely

wealthy persons who are completely illiterate, not being able to write even their names. However, in their employ, working under them are graduates.

- 8) Health is a wonderful *ni'mat* (bounty of Allah). In Lucknow there was a *nawab* who suffered from a stomach ailment. His nourishment consisted of only sucking a bit of mince boiled in a cloth-bag. On account of his ailment he could only suck the cloth bag containing the boiled mince. One day while sitting on the bank of the river with some of his friends he saw a woodcutter approaching with a heavy bundle of wood on his head. The woodcutter dumped his load under a tree, washed his hands and face in the river and sat in the shade of the tree eating a piece of dry bread with much relish. After drinking some water he fell in a deep sleep, snoring loudly. Observing this scene the *nawab* said to his friends:

*"I am prepared to exchange my wealth along with my sickness for the woodcutter's poverty and health." (i.e. if this was possible).*

- 9) *Hubbe jah* (love for fame) and *hubbe mal* (love for wealth) are grave spiritual evils. They never leave man in peace. If a man is satisfied with his lot and remains contented with the little he obtains, he will have no cause for worry and frustration.
- 10) Presentation of one's needs to other is disgraceful. A person who abstains from asking, suffers no disgrace even if he happens to be a pauper. It has never been observed that a man who renders Deeni service without presenting his needs to people, running around from pillar to post seeking the aid of people.
- 11) Molvi Muhammad Shafi Saheb contemplated the publication of a newspaper. I advised him that if he publishes a paper, it should be entirely Islamic in character. People should be able to say: *"This is indeed an Islamic paper."* The standard by which this can be achieved is to reflect in the light of Shari'i principles. Before deciding on the publication of any material ascertain by reflection whether it will be permissible to verbally express the statements, then it will be permissible to print them. If verbal expression is not permissible, printing too will not be permissible.
- 12) Someone sent a gift of some money. In his letter he mentioned: *"I am sending this gift as per my established practice."*

I returned the gift, enquiring him: *"What is the meaning of this obligation?"*

- 13) One feels hurt when someone who claims to love one, behaves like a stranger. If the claim of love is not made, there is no complaint. A certain man reviled me throughout his life, but I paid no heed whatever. Mansoor (rahmatullah alayhi) at the place of execution, while he was being stoned by the crowd of people, remained unperturbed. Not a cry of agony escaped from his smiling lips. But when Hadhrat Shibli (rahmatullah alayhi) struck him with a flower, he let out a sigh a pain. People asked him for the reason for this strange behavior. Mansoor (rahmatullah alayhi) replied that the crowd did not know, but Shibli (rahmatullah alayhi) was aware of the reality, hence his striking with even a flower was not tolerable and caused him pain.
- 14) My brother, Akbar Ali, had once planned to give me a fixed monthly allowance. However, I refused. Such a stipend would bring me unnecessary concern, for one will remain in anticipation of receiving the money on the fixed date. Delay will lead to anxiety. There is no peace in such gifts. Allah Ta'ala grants sustenance from the least expected sources. Therein is total peace. My brother retorted: *"After all, you accept gifts from others as well."* I said that such gift as I accept are not fixed stipends. He then adopted this method- i.e. occasionally spending gifts.

- 15) When visiting the *Masha-ikh* (spiritual guides) do not consider it necessary to make gifts to them. By the compulsory presentation of gifts you corrupt their hearts. While they improve you spiritually, you engage in corrupting them.
- 16) Our Maulana Khalil Ahmad Saheb (rahmatullah alayhi) would say: “We are in need, but we are not seller of the Deen.” Regarding gifts, when there is the urge to give, then make the presentation. Do not make it a fixed practice or custom, then one will be constrained to observe the practice even if one has no real desire for making a gift.
- 17) Hadhrat Shuraih (radhiallahu anhu) was appointed the Qadhi by Hadhrat Umar (radhiallahu anhu). During the Khilafat of Hadhrat Ali (radhiallahu anhu), Hadhrat Shuriah (radhiallahu anhu) was still the Qadhi. Hadhrat Ali’s shield was stolen. Hadhrat Ali (radhiallahu anhu) recognised his shield when he saw it in the possession of a Jew.

He instituted a claim in the court of Qadhi Shurhiah (radhiallahu anhu) who asked that Hadhrat Ali produce his witnesses to prove his claim. Hadhrat Ali (radhiallahu anhu) presented his son and his emancipated slave. According to Hadhrat Shuriah (radhiallahu anhu) the testimony of a son in favor of his father was not admissible, hence he ordered Hadhrat Ali (radhiallahu anhu) to present another witness. When Hadhrat Ali (radhiallahu anhu) was unable to do so, Qadhi Shuriah dismissed the claim. Hadhrat Ali (radhiallahu anhu), the Khalifah of the time, emerged from the court cheerfully. On seeing this high degree of justice, the Jew recited the Kalimah and embraced Islam. He presented the armour to Hadhrat Ali (radhiallahu anhu) saying that, in actual fact, it belonged to him Hadhrat Ali. Hadhrat Ali (radhiallahu anhu) responded: “*I have made a gift of it to you.*” Thereafter the Jew remained perpetually in the company of Hadhrat Ali (radhiallahu anhu) and was martyred in the Battle of *Siffeen*.

If today’s attitude had existed in those days, people would have exclaimed:

*“What! Was Hadhrat Ali a liar (that his word was not accepted)?”*

In spite of him being the ruler, he was not offended in the least bit by the dismissal of his claim.

- 18) Even if it was not imposed by the Shari’ah, Purdah (Hijab) is a natural demand. Honour dictates that women adopt Purdah. Everyday we hear of the increasing evil consequences of non-observance of Purdah, but people refuse to come to their sense. Shame and honour have taken flight from people. It is indeed an act of mercy that the Shari’ah has commanded the observance of Purdah.

The consequences ensuing in this time in the wake of moves to eradicate purdah are nothing other than the elimination of shame and modesty from women and their open involvement in immorality and rebellion against their husband’s authority.

- 19) If I observe in members of the general public who have no spiritual ties with me, ninety faults and virtue, my gaze goes to the virtue. In contrast, regarding those who have submitted themselves to me for self-reformation, if I observe in them ninety nine excellences and one fault, my gaze goes to the fault. It is the duty of the Shaikh to remedy the fault.
- 20) Nowadays the capacity of obedience is no longer to be found among people. Once Hadhrat Umar (radhiallahu anhu), while making *Tawaaf* observed a woman with the disease of leprosy also making *Tawaaf*. Hadhrat Umar (radhiallahu anhu) forbade her from making *Tawaaf*, saying that since her ailment caused inconvenience to others, it was best that she remains at home instead of coming for *Tawaaf*.

After some days the lady returned. People informed her to Hadhrat Umar's (radhiyallahu anhu) death and told her not to worry any longer since the one who had forbidden her from *Tawaaf* was no longer present to debar her. The lady replied:

*"I thought that he was alive, hence I came to plead with him. He is not the type of person whom one obeys in his presence and disobeys in his absence. He is a man of such caliber that his commands have to be obeyed after his death in the same way as they were obeyed during his lifetime."*

So saying, she departed and never again returned to make *tawaaf*. Such lofty degree of obedience is no longer found.

- 21) Many instances have been narrated of certain dogs abstaining from food one day in every week. Those who fail to fast should take lesson from this.
- 22) I underwent much strain in writing the book, *Hayatul Muslimeen*, both in choice of topics and simplifying. I have no confidence in any of my acts (of righteousness) but, Alhamdulillah! I value this act (of having written *Hayatul Muslimeen*). I have hope in it. This kitab should be included in Madrasah Syllabi.
- 23) Sometimes, when sincere and conscious efforts are not made in the direction of self-reformation then a degeneration of moral character occurs despite begin in the close association of saints. One Molvi sahib who happens to be the right-hand man of a certain buzroog wrote a letter of intercession to me on behalf of a man. In his letter he described the man as prominent businessman, hence special attention should be paid to him. I severely reprimanded him (the Molvi Shabe) telling him that he sought to impress and awe me with the business and prominence of the man *"You attempt to dangle a bait in front of me"*.
- 24) Nowadays the hearts of people are saturated with greed and desire, but the attainment of their desire is not within their control. They are therefore constantly consumed by worry and frustration. They just cannot find solace and peace. People yearn for luxurious mansions, expensive furniture and cars. Life is squandered in the pursuit of accumulating such material possessions.

Why have they saddled themselves with so many worries? Instead of being contented with a simple life-style, they have burdened themselves with worries. Their peace of mind is, thus, completely shattered.

- 25) I shall show you a wonderful criterion by means by which Haqq and Batil may be recognized in ambiguous and doubtful cases. Even if there happens to be no Alim around, you will be able to distinguish between Haqq and Batil on the basis of this standard. Regarding new and innovated things, find out who are the originators. Are the originators laymen or pious Ulama. If the originators are pious Ulama, then such things, e.g. Madrasahs, Khanqas, Darul Iftas, etc are part and parcel of the Deen. The introduction of such things was inspired into the hearts of the pious Ulama. Practices such as urs, fatiha, third-day, seventh-day khatm, etc., which were introduced by the laity (ordinary people –non-ulama) are not part of the Deen. By means of this standard, all innovations and new practices may be distinguished and recognized to be either Haqq or Batil.



- 26) I wrote to the authorities of a certain madrasah informing them that if they participated in Meeladun Nabi celebrations, then I shall sever my relationship with the Madrasah.
- 27) It is among the etiquettes of dua that the *bandah* (servant of Allah) verbally proclaims his needs to Allah Ta'ala despite the fact that Allah Ta'ala is fully aware of his requirements. If the *bandah* refrains from verbal assertion, his humility and helplessness will not be displayed whereas these qualities are of greater importance in dua.
- 28) When a woman attains *nisbat-e-batini*, she acquires a lofty and a wonderful pedestal. Once during a drought, people went to a saintly lady and asked her to make dua for rain. She went to a small raised platform whereon she usually performed her Namaz. She loosened her hair and swept the platform with it. After sweeping she raised her gaze towards the heaven and supplicated:

*“I have done the sweeping, you now sparkle the water.”*

As she said this, rain started to come down in torrents. Humility and supplication are indeed wonderful.

(Nisbat-e-Batini: A special, lofty relationship of proximity with Allah Ta'ala).

- 29) Once the people of the town of Sandelah performed *Salatul Istisqa* (Salat for rain). However, the rains did not come. One day the prostitutes of the town went to the mayor of the town and said:

*“The dua which you people are making are efficacious and worthy of acceptance. The reason for rain not falling is the presence of our evil group. Rain has been withheld because of our sins. It is therefore, our wish to go to the forest to cry and supplicate to our Creator and to make taubah. We have approached take measures for preventing any male coming near to our gathering for casting evil gazes.”*

The necessary arrangements were made and measures were taken to ensure that no male come nearby.

These women gathered in the forest on the outskirts of the town. They performed Salat and then supplicated to Allah Ta'ala. They made taubah and poured out their hearts to Allah Ta'ala.

There was no limit to their crying and expressions of regret for their past misdeeds. While they were engrossed in their humble supplication, the rain started to come and soon poured in torrents.

Who can, after having heard this episode, be vain and proud of his piety and disdainful of the piety of others?

- 30) Acquisition of material wealth in worldly garb is not as harmful as the acquisition of worldly gain under guise of the Deen.
- 31) One Alim from Nadwa sent me a book which he had written. I was much elated to read the following passage in the book:

*“The attempt to submit revelation to reason so that revelation conforms to reason is a grave error. Religion (viz. Islam) refers to pure Iman (Belief) and Inqiyad (submission to revelation). In deen there is nothing other than wholehearted submission to*

*Divine Law. On the other hand, in matters of reason and intellect rational proofs are necessary.”*

However, the Alim did not elaborate on the statement of rational proofs being necessary in religious matters. If rational proofs are to be totally discarded in religious matters, then everyone will be able to claim the truth of his religion on the basis of only faith.

The Alim Saheb should have added that rational proofs are not necessary in relation to the Furoo' (Details & Particulars) of Deen. But in so far as the Usool (the principles or Fundamentals) are concerned, there is a need for rational proofs. Godhood and Risalat (Prophethood) should be substantiated by means of rational proofs whereas pure and total submission is required in the detailed rules of the Deen.

- 32) In some places, a person who prohibits customs and acts which are in conflict with the Shari'ah is branded a Wahhabi. One pious Alim saw an Alim wearing a ring of gold. When his attention was drawn to this violation of the Shari'ah, he responded:

*“You are a Wahhabi.”*

- 33) If a person witnessed oppression being committed and does not report the oppression to the seniors of the oppressor, then he (the observer) will be regarded as being a party of the oppression.
- 34) A contract which guarantees that the candidate will be successful in the acquisition of the education offered by the course, is not valid.
- 35) Corruption in fund-raising schemes have increased to such an extent that the path of truth has been abandoned and the ways of falsehood have been acquired. Nowadays the authorities of religious institutions regard the contributors as gods. They have become subservient to those who contribute funds. They do not differentiate between halal and haram.

The existence of a Madrasah is meaningless if the pleasure of Allah and His Rasool is not acquired. In some cases it is better for a Madrasah to cease operation. In most cases, the management is more concerned with retaining the pleasure of the wealth even at the cost of Allah's displeasure.

Care is taken to avoid affronting donors even if Allah's laws are violated in the process. It is quite apparent from the attitude of the officials and management boards (of religious institutions) that the aim is to achieve name and fame. They seek fulfillment of these aims via the Madrasha under their control. Since the purpose of a Madrasha is the dissemination of the Deen and the acquisition of the pleasure of Allah and His Rasool, these ends should always be kept in view. Haqq (truth) is dominant. It has been said:

*“Haqq will remain dominant and will not be dominated.”*

Resolve to maintain this work (of the Madrasah) as long as its activities are confined to the limits of the Shari'ah. The day these limits are transgressed, withdraw from the Madrasah, for then, the actual aim, viz. Allah's pleasure, no longer exists.

Hazrat Maulana Gangohi (rahmatullah alayhi) once wrote to Maulana Khalil Ahmed (rahmatullah alayhi) that Maulana Deobandi (rahmatullah alayhi) when they were being distressed by opponents:

*“My Beloved Brethren! Why are you distressed? The goal is not the Madrasah. The goal is the pleasure of Allah Jalle Shanuhu. There are many ways of attaining this goal. One such way is the Madrasah. If the Madrasah remains with you, continue rendering your services. If it does not remain, find an alternate avenue for your services.”*

- 36) Nowadays the degree of reliance on newspaper reports is greater than the reliance which people accord to even Shar'i proofs in spite of sensationalism and distortion employed in abundance by the papers. There appears to be no limit to erroneous reports published by newspapers.
- 37) From the external appearances which Muslims have adopted nowadays, it is difficult to recognize if they are Muslims.
- 38) Gazing intentionally at pictures (of living things) to derive pleasure, is haram. If the gaze falls on such pictures unintentionally it will not be sinful. (Someone asked:)

*“What if the picture is viewed from an artistic point of view?”*

Hadhrat Thanvi rahmatullah alayhi replied:

*“Forget about artistic achievement or value of a picture-maker. It is unlawful to look at some things created by even the True Artist, Allah Ta'ala. Gazing at females and young lads is haram. The Fuqaha have well-understood the danger of such viewing ostensibly for the sake of art. The Fuqaha have ruled that it is not permissible to look at wine to derive mental pleasure.”*

- 39) A person makes *waqf* of his property and stipulates that while he is alive the income of the property will accrue to him and after his death it will accrue to certain of his heirs (mentioned by him); thereafter when there remains no one in progeny of the heirs, the income will go to the poor. This form of *waqf* is permissible.
- 40) Speaking in abundance and associating much with people are very harmful spiritually.
- 41) A man came and said: *“I am a habitual gambler. What is its remedy?”*

Hadhrat Thanvi replied: *“Courage is its remedy. Secondly, resolve firmly that whenever you indulge in gambling you will impose on yourself the performance of 100 raka'ts Naft Salat and abstain from two meals. Other than this, the original and actual remedy is nothing other than courage and striving against the dictates of the nafs.”*

The same man said *“My heart is devoid of love for my parents.”*

Hadhrat Thanvi (rahmatullah alayhi) replied: *“Serve them in abundance. Service to parents will create love for them.”*

- 42) The beard is something wonderful. It enhances the dignity and handsomeness of a man. In fact a bearded man has a noble appearance. But, nowadays it is being vilified.

- 43) Hadhrat Shah Abdul Quddoos (rahmatullah alayhi) passed his days in great poverty. When his wife became restless because of hunger, he would placate her by saying:

*“Fear not. In Jannat the most delicious and sumptuous dishes are being prepared for us.”*

By the fadhl of Allah, his wife taqwa was of such high caliber that this statement would reassure and satisfy her.

- 44) On the occasion of *Hajjatul Wida’* (The Farewell Hajj), Rasulullah (sallallahu alayhi wasallam) and distributed his blessed hair among the Sahabah. It is obvious that there are countless thousands of hair on the head, hence numerous Sahabah had the good fortune of receiving some of the mubarak hairs of Rasulullah (sallallahu alayhi wasallam). Undoubtedly, they must have treasure those hairs and guarded them well. Therefore, should you hear that someone has some hair of Rasulullah (sallallahu alayhi wasallam), do not reject it in haste.
- 45) On the occasion of *Hajjatul Wida’*, Rasulullah (sallallahu alayhi wasallam) made qurbani of (sacrificed) one hundred camels. He slaughtered 63 with his own blessed hands while Hadhrat Ali (radhiallahu anhu) slaughtered the remaining 37. At the time of thabah (slaughtering) a wonderful condition settled over the camels. Every camel was pushing forward in the attempt to be slaughtered first by the holy hands of Rasulullah (sallallahu alayhi wasallam).
- 46) Hadhrat Shah Abul Ma-ali (rahmatullah alayhi) said:

*“Once we were sitting in the company of our Shaikh and we all were sobbing. A man who was there remarked that all of us were deprived of Divine proximity, hence our sobbing.”*

In reply to this comment Shah Abul Ma-ali (rahmatullah alayhi) wrote a treatise in which he explained that crying has seven causes, hence, crying is not proof of deprivation. Sometimes, the cause of crying is very experience of attainment of Divine Proximity.

Once during the Hadith lessons of Hadhrat Maulana Ya’qoob (rahmatullah alayhi), an anecdote of Hadhrat Abi Ibn Ka’b (radhiallahu anhu) was narrated.

Rasulullah (sallallahu alayhi wasallam) informed him: *“Allah Ta’ala ordered me to recite Lam-Yakoen to you.”*

Ka’ba (radhiallahu anhu) asked: *“O Rasulullah! Did Allah Ta’ala mentioned me by name?”*

Rasulullah (sallallahu alayhi wasallam) said: *“Yes, Allah Ta’ala mentioned you by name.”* Hadhrat Ka’b (radhiallahu anhu) broke down sobbing. This crying was the effect of *Muhabbat* (Love).

These states pertain to *thauqiyat* (natural disposition). Those devoid of such natural conditions lack the ability to understand these states.

- 47) Some *Ahle-Zahir* - those learned men who are bereft of *thauq* (a natural disposition with spiritual perception) have conceded the probability of *Muhabbat-e-Aqil* (intellectual love) with Allah Ta’ala while rejecting *Muhabbat-e-Tabi* (emotional love). They contend the improbability of emotional love with Allah Ta’ala because he is not visible to the corporeal eye. Vehemently refuting their contention, Hadhrat Imam Ghazali (rahmatullah alayhi) said that their denial is like the denial of an eunuch who is

unaware of the pleasure of sexual intercourse. People have sacrificed their lives for the sake of love. Even animals have. If this is not emotional love (Muhabbat-e-Tab'i), then what else is it? Such emotion cannot be stirred in the state of *Muhabbat-e-Aqli*.

- 48) Once Hadhrat Samnoon (rahmatullah alayhi) was giving a discourse on Divine love. A bird sitting on the roof of the veranda was listening attentively. It descended. Unable to restrain itself, it came and sat in the lap of Hadhrat Samnoon (rahmatullah alayhi). Within a few moments it laid down its head and died. Such is the burning flame of Divine Love.
- 49) In my *wasaya* (Last Testament) I have directed that my biography should not be written. People are not cautious. They exaggerate much, attributing the performance of miracles to their Shaikh- such miracles which he did not demonstrate, but which they have imagined him to have performed. In their opinion if their Shaikh is not depicted as a man who had demonstrated *Karamat* (miracles), people will gain the impression that he was not a man of high spiritual rank of excellence.
- 50) A man from among the *Ashab-e-Suffah* had left a dinar (a gold coin) at the time of his death. On learning of this Rasulullah (sallallahu alayhi wasallam) said that on account of the dinar he will be branded once in Jahannum. Another man, also from among the *Ahl-e-suffah* left two dinars at the time of his death. Rasulullah (sallallahu alayhi wasallam) said that he will be branded twice in Jahannum.

There now arises the question: "*Is accumulation of wealth forbidden?*"

It is quite obvious that it is not forbidden. If it was forbidden, there would not have been the Laws of Inheritance (Meerath). Those who could not comprehend this Hadith asserted that the accumulation of wealth in that age was not permissible.

Qadhi Thanauallah (rahmatullah alayhi), the author of *Tafseerul Mazhari*, presented a beautiful interpretation. He explained that the cause for the punishment (mentioned in the Hadith) is not accumulation.

On the contrary the reason for the punishment was their claim of having renounced the world. Since they had renounced the world in totality, it was highly unbecoming of them to treasure anything of the world.

In fact, the community had believed the (Ashab-e-Suffah) to be men who had renounced the world for the sake of Allah Ta'ala. Thus, accumulation of wealth by such devotees in negation of their professed love for Allah Ta'ala.

*[Ashab-e-Suffah refers to the group of people who had renounced the world during the age of Rasulullah (sallallahu alayhi wasallam). Their sole occupation was the acquisition of knowledge from Rasulullah (sallallahu alayhi wasallam) and Ibadat. They were confined to the precincts of the Musjid and were not permitted to engage in any worldly profession. Their lives were based on Tawakkul- Trust and reliance on Allah. – Translator.]*

- 51) *Riya* (show) is not confined to the display of Ibadat. *Riya* is to display one's Ibadat while being motivated by the desire to be known as a pious person. Ibadat in public does not necessarily reflect *riya*.

If the thought of piety comes to mind unintentionally without one believing or entertaining the idea of one's piety, then such thought is not *riya*. It is a *waswasah* of *riya*.

*[Waswasah is a stray thought which enters the mind at the behest of shaitan. Provided that such a whisper of shaitan is not fixed firmly in the mind by one's volition and intention, no sin is occasioned. – Translator].*

As long as there is no intention to display one's Ibadat, riya is not involved.

52) A Hadith states:

*“A single faqeeh is harder on shaitan than a thousand aabids (pious worshippers).” (Faqeeh is an Aalim of the Deen)*

Shaitan devises schemes to deviate people. In devising his plots he spends a lot of time. The *Faqeeh* neutralizes and destroys his schemes without much difficulty. The *Faqeeh* by virtue of the insight of Ilm recognizes the deception of shaitan.

53) A man came and requested that dua be made for him. Hadhrat Thanvi (R.A.) said:

*“Brother! You too make dua and I also sham make dua.”*

The man said: *“My tongue is not fit for dua.”*

(In other words, he did not consider himself worthy of making dua.)

Hadhrat Thanvi replied: *“Do you recite the Kalima?”* The man said: *“Yes.”* Hadhrat Thanvi: *“Kalimah has greater blessing than dua. How come your tongue is worthy of reciting the Kalimah? In fact, shaitan made dua at the very time when he as being cursed by Allah Ta'ala.”*

He supplicated: *“Grant me respite until the day when people will be resurrected.”*

Allah Ta'ala answered his dua: *“You are among those who have been granted respite.”*

When even shaitan was not deprived of acceptance of dua, how can we be deprived? Shaitan has deceived us into believing that our tongues are not worthy of making dua. People consider this attitude to be humility.

54) A man entered the presence of Rasulullah (sallallahu alayhi wasallam) without permission. Rasulullah (sallallahu alayhi wasallam) ordered him out and instructed another man to teach him the manner of entering so that he may return observing the correct etiquette. This incident indicates that practical training is also sunnat. Without such training people with dense minds do not remember.

55) When a man strives (in the Deen) and adopts the correct means and procedures, he shall attain the promise of *Najat* (Salvation). This is in fact the beautiful end (to this earthly life). No one is compelled to drift astray. One goes astray by one's choice and free will. The state of death (i.e. whether in Kufr or Iman) being unknown means that it is not known what one will do tomorrow be one's own free will.

Whether one will choose Kufr or Iman volitionally – of one's free will – is an unknown entity in regard to man. It does not mean that tomorrow Allah Ta'ala may compel us into Kufr. The incidence of *Najat* is a *Ni'mat* by itself. On entering Jannat, the Jannati will express his *shukr* (gratitude) in the following Qur'anic terms:

*“All Praises is due to Allah Who has fulfilled for us His promise and granted us the ownership of the Land (i.e. Jannat) so that we may occupy Jannat wherever we please. Indeed, wonderful is the reward of those who practiced virtue.”*

- 56) The mystery of *Taqdeer* will not be fully revealed to man even in Jannat. However there will remain not uncertainty and doubt. Even here on earth the *Arifeen* (the Auliya) have no doubt and uncertainty regarding *Taqdeer*. They are enshrouded with an atmosphere of peace and tranquility.
- 57) If someone raised an objection or expressed a doubt when Hadhrat Haji Saheb had given a discourse on any subject, he would comment:

*“This is not a Madrasah. This (what has been explained) is for practicing. Give practical expression to it and then observe the result.”*

Madrasah Ustads have the practice of disputing and entertaining objections. On the other hand, the *Arifeen* feel suffocated by such questions and answering. Those who are engrossed in action, discern the reality and truth. Their condition is unlike that of general public. They (the *Arifeen*) are in peace and contentment.

Hadhrat Haji Saheb (i.e. Haji Imdadullah) detested questioning and answering. Since the truths and unveiled realities (of the Deen) were in front of him, there remained no doubt and uncertainty.

If it is said to a person that the sun has and he, instead of conceding, initiates an argument seeking proof for the rising of the sun, the repugnance and frustration which such disputation will cause are quite apparent. The degree of certainty and conviction which the people of insight (the *Arifeen*, the Auliya) have regarding *haqa-iq* (realities and transcendental truths) is like the certainty which a man has regarding the identity of his father in which he has no doubt.

In fact, the degree of certitude of the *Arifeen* is higher because there exists the possibility of doubt in a certain man being one's father. Indeed, such a higher degree of certainty and clarity is a wonderful *ni'mat* (favor of Allah).

- 58) Whenever I give someone a *ta'weez* I wrap it in a piece of paper because it is not permissible to touch a Qur'anic ayat without being in the state of wudhu. People are not careful in this matter.
- 59) Once the Nawab of Dhaka questioned me regarding the permissibility of the *tauliyat* of a non-Muslim government. (*Tauliyat*, i.e. appointing an authority to administer Islamic Law). I replied: There are two types of *tauliyat* – Shar'i and Qanooni. (Shar'i, i.e. legal or valid in terms of worldly law). A non-Muslim government cannot be a *Mutawalla* Shar'i because Islam is a pre-requisite for such an office. However, the government should be requested to appoint a Shar'i authority who will deal with Islamic matters. The government should promulgate the laws while the enforcement and imposition of the laws should be by the decree of the Shar'i authority. [*The Muslim Shar'i authority appointed by the government should issue the verdicts and order enforcement of the Shari'ahs decisions.* – Translators]
- 60) Why focus the gaze on anyone other than Allah Ta'ala? The Qur'an informs:

*“Unto Allah belongs the treasure of the heavens and earth.”*

- 61) There always is the need for money, but to accept it with disgrace is not tolerable.
- 62) A man requested to be instructed with some formula of Thikr which will serve the purpose of reforming him. Hadhrat Thanvi said:

*“Islah (self-reformation) is achieved by remedying the ailments of the nafs. Athkar (plural of Thikr) are like medicines and pills which can be prepared by studying medical books. However, there remains the indispensable need for a doctor to diagnose the illness and prescribe the remedy. Similarly, thirk formulae and spiritual exercise (ashghal) are recorded in books. However, there remains the need for a Shaikh (Spiritual Guide and Mentor) to diagnose the ailment of the nafs and to prescribe remedies for its reformation.”*

*Waza-if* (forms of Thikr) are not too difficult upon the nafs. Within a short while the Thikr is completed, whereas the ailments of *ujub* (vanity) and *riya* show, for example, are not cured by only *waza-if*. *Waza-if* only create barkat and act as aids.

- 63) People now consider spiritual states of ecstasy (*kayfiyat*) to be the goal of *Sulook* (Tasawwuf). Even if animals at times experience certain conditions of ecstasy when influenced by music and singing. Once an expert, in a challenge, defied his opponent, saying:

*“You will be able to measure my expertise and excellence when you behold the wild beasts of the jungle, subservient under the sway of my influence. Let us go to the jungle and sing our songs. At that time I will put a rope around the neck of every animal. It is left then to you to remove the ropes from their necks.”*

They went into the forest and the expert commenced his bewitching singing. So enthralling was his singing that wild animals came out from all directions and submissively stood in his presence. He took hold of the animals one by one and put a rope around each one's neck. He then ceased his singing; the animals scattered and disappeared into the forest. He now challenged his rival to start his singing, gather the animals and remove the ropes. However, he was rendered helpless.

Emotional states are common to both man and beast. Such states in man, therefore, do not represent any achievement or excellence.

- 64) Nowadays, observance of customs has become dominant. The Sahabah honoured and respected Rasulullah (sallallahu alayhi wasallam), but were devoid of pretence. Their respect for Nabi-e-Kareem (sallallahu alayhi wasallam) was not a mere external display of customary etiquettes. Thus we see that they would not stand when Rasulullah (sallallahu alayhi wasallam) appeared on the scene since they were aware of the fact that Rasulullah (sallallahu alayhi wasallam) detested the custom of standing in respect for him, yet there were no greater and more ardent devotees of Rasulullah (sallallahu alayhi wasallam) than the Sahabah.



- 65) A man who had spent a considerable time in an asylum, on being released, came to visit Hadhrat Thanvi (rahmatullah alayhi). Hadhrat Thanvi (rahmatullah alayhi) commented:

*“Whatever I prescribe for someone regarding his tarbiyat (spiritual training), is done with great consideration and affection. Whoever acted in conflict with the prescription had soon to suffer and harmful consequences. (Pointing to the man, he said:) Now he is sitting here after having experienced such consequences. I had warned him to refrain from specialized forms of Thikr and Shaghl (spiritual exercises), but he persisted. Finally he became insane.”*

- 66) It is stated in the Hadith that an honest trader will rise on the Day of Qiyamah among the Shuhada (martyrs). Honestly in trade brings prosperity and success although initially some difficulty has to be borne. However, after a while there will be considerable barkat in the business. Later, people will gain full confidence in the honest trader.
- 67) Allah Ta’ala loves *abdiyat* (total obedience and submission- the quality of being a slave). A woman holding the hand of her child came to Rasulullah (sallallahu alayhi wasallam) and said:

*“O Rasulullah! I cannot bear to throw this child in the fire. Will Allah Ta’ala assign His servants to the Fire?”*

Hearing this, Rasulullah (sallallahu alayhi wasallam) cried and said:

*“Allah Ta’ala will not assign to Jahannum anyone but a rebellious person bent on flagrant transgression.”*

Only a person who deliberately and flagrantly rebels against Allah’s law – one who knowingly and wantonly refuses to acknowledge the authority of Allah Ta’ala – has chosen the fire for himself by his own volition. The humble ones will be treated with only mercy. Even a man who is unable to fulfill the rights of others on account of his lack of ability and means will obtain the aid of Allah Ta’ala provided that he always was concerned about fulfilling such rights. Allah Ta’ala will placate the people of right (e.g. creditors) by offering great awards to them on behalf of the debtor.

- 68) The *Fuqaha* have ruled that if a person after having served as the Imam of a place for twenty years says that he was all this time a Kafir, then notwithstanding his claim, all Salat performed behind him in the past is valid and discharge. He will be branded as a Kafir from the time he made his declaration of Kufr. It is quite possible that he desires to put Muslims to hardship hence, his claim in relation to the past.
- 69) Islam teaches us to refrain from pride; hence, it exhorts us to do our own housework – with our own hands. Thus, Rasulullah (sallallahu alayhi wasallam) would himself attend to the household chores with his own blessed hands. He milked the goat, mended shoes and assisted with preparing the food. When someone asked Hadhrat Aishah (radhiallaahu-anhu) about Rasulullah’s (sallallahu alayhi wasallam) program at home, she said:

*“Rasulullah (sallallahu alayhi wasallam) did not stay idle at home. He would join us in the housework.”*

70) The character and morals of people became corrupted from the time they participated in these political movements. Darkness has settled on all sides. Every person is steeped in liberalism. Respect for elders has disappeared. Ignoramuses have become leaders. The Ulama have joined ranks with the wealthy and become men of the world. Not even in centuries has so much change been wrought in the Deen as the change which occurred in the Khilafat movement of a few days.

71) A Shaikh ordered one of his mureeds to go for a while to a certain place and apply himself to Thikr and *Shaghul* (spiritual exercise). After sometime the mureed wrote informing his Shaikh of disunity and animosity prevailing between the Muslim and non-Muslim communities of that place. Hence, he requested the Shaikh for dua. The Shaikh wrote reprimanding the mureed:

*“Have I sent you to dispatch news reports or for working (i.e. engrossing yourself in Thikr)?”*

Someone asked: *“Dua is Sunnat. Why the reprimand?”*

Hadhrat Thanvi replied: *“If a Sunnat act prevents a person from a Fardh act, he will be instructed to forgo the Sunnat act. Islah of the Nafs (i.e. self-reformation) is Fardh. (Involvement in the affairs of the community impeded the spiritual progress of the mureed, hence the reprimand).”*

72) One should not ask one’s Shaikh (one’s Spiritual Guide) such Fiqhi Masa-il (rules of Fiqh) which entail debate and discussion. Debate and objection are highly detrimental in this Path of Tasawwuf.

73) Natural characteristics do not change. Only a diversion is introduced in them. The experts (in Tasawwuf) do not attempt to eliminate in them. The natural characteristics are the subjects of Allah’s Wisdom. Hence, attempts should not be made in the futile exercise of transforming the natural propensities in man. Only the direction should be changed. The natural propensities in man should be diverted from evil and channeled into the direction of virtue.

74) We Muslims have nowadays become total strangers to good culture and morality. An Englishman who had converted to Islam entered the Musjid to perform Salat. He notice that the gully in which the waste water flowed was dirty. Addressing those present he advised them to maintain the gully clean. Someone retored:

*“It seems as if you are still influenced by Christianity, hence, you blabber about cleanliness.”*

They then evicted the convert from the Musjid. When other respectable Muslims heard of this incident they sought to placate the convert. They told him not to take this unfortunate incident to heart since those who had rebuked him were ignorant. The convert replied honourably:

*“What, do you think that I will become disillusioned with Islam and revert to Christianity on account of their treatment? I did not embrace Islam on the strength of these disrespectful persons. I have professed Iman in Rasulullah (salallahu alayhi*

*wasallam) whose lofty morals cannot be compared with the characters of these people.”*

- 75) In their letters to me even men of considerable sincerity write informing of their constancy in Thikr and *Shaghl*. They request dua to be made for them. It seems as if *Islah* of the *nafs* (self self-reformation) is insignificant to them. They regard exercise of Thikr and *Shaghl* to be the actual aim of acquisition. On the contrary, *Islah* is the actual purpose. Thikr facilitated in the achievement of self-reformation.
- 76) Do not be hasty in accepting a man as your Shaikh (Spiritual Guide). Study him well. When you are thoroughly satisfied with his credentials and credibility then only enter into the oat of allegiance (Ba'yt) with him.
- 77) When making dua at the graveside, do not lift the hands. Even at the time of burying, the hands should not be lifted when making dua. This ensures the observance of the Shari' ah' arrangement. Lifting the hands while making dua at the graveside may convey the impression that supplication is being made to the dead.
- 78) By the grace of Allah there are many wealthy Muslims with good intentions desiring to give loans to others. However, on account of wanton disregard of the terms of repayment agreed upon by debtors, they (i.e. those who wish to give loans) refrain from lending. A pious- looking (outwardly religious) man borrowed a small sum of money from his friend. On due date when the lender requested payment, the pious looking man said that he will pay later. After a while when he was again asked for payment, he once again said that he will pay later. When payment was requested the third time he (the debtor) said:

*“Have you any written proof that I had borrowed money from you?” Indeed, morals have degenerated and have become decadent.*

- 79) The *Fuqaha* have ruled that if a beggar comes to beg, a guest is not permitted to give him food from the table of the host. Similarly, it is not permissible to eat from a plate in which someone sent some food as a gift. The food should be put in one's own container. However, if the type of food sent is such that its form and taste will be transformed or spoilt if removed from the plate/dish, e.g. pudding, salad, then it will be permissible to eat from the same plate in which was sent.
- 80) The Hadith prohibits hitting on the face, even if it is an animal. Most people hit on the face. One of the reasons for this prohibition is that hitting on the face is very prevalent. Furthermore, the face is an honourable and delicate part of the body. Prohibition is generally directed to evil acts which prevail in abundance. Thus, wine is explicitly prohibited since indulgence in it is widely and abundantly prevalent, and also because it is something towards which people incline. On the other hand, we find no explicit prohibition for urine. Who will consume it?
- 81) The claim that the garments of a Nabi do not burn is false. According to the Hadith, once the musallla on which on which Rasulullah (sallallahu alayhi wasallam) was seated caught fire.
- 82) Nowadays people are terrified by *islah* (self-reformation). They prefer only Thikr and *Shaghl* (spiritual exercises). A man who became my mureed wrote saying that he suffered from the disease of zina (fornication). I prescribed the remedy of *zina*. He wrote back advising me not to be harsh with him. Since then he has terminated correspondence.

- 83) Numerous rights (huqooq) of neighbours are stated in the Ahadith. If a neighbour knocks a nail into your wall, do not prevent him as no harm is caused to you. Although the owner is permitted to prevent an operation in his property, nevertheless, consideration should be accorded to the rights of the neighbour.

The argument of this issue between the Ulama-e-Mutaqaddimeen and the Ulama-e-Muta-akh-khireen is interesting.

Muta-akh-khireen: *It is not permissible to install a window in one's wall facing the house of one's neighbour so that the purdah and privacy of the neighbour are not violated.*

Muta-qaddimeen: *It is permissible since an owner has the right to operate in his own property.*

Muta-akh-khireen: Only such operations by the owner in his property, which are not harmful to others are permissible.

Muta-qaddimeen: *It is permissible for an owner to demolish his entire wall (e.g. the fence or boundary wall) which faces the neighbour. Why is it then not permissible for him to open a window on the wall.*

Muta-akh-khireen: *He has the right to demolish his wall because in removing the whole wall there is not such harm as will be caused by a window opening into the yard of the neighbour. If there is no wall, the neighbour will be more cautious and make their own Hijab arrangements for guarding their purdah and privacy whereas one can remain concealed and peep through the window into the privacy of others.*

On the contrary, if there is no wall people will not have the audacity to stare into the houses of people while at the same time the inmates of the house will move cautiously.

- 84) People say that humility produces disgrace. This is wrong. On the contrary humility brings about respect. It comes in the Hadith: *"Whoever adopts humility for the sake of Allah, Allah elevates him."*
- 85) *Atibba* (physicians) have said that the digestive process commences with the hand. Allah Ta'ala has created a special property in the hand. Besides the fact that eating with the hand renders the food tastier, the special digestive property existing in the hand is not to be found in the knife and fork. This may be the reason for Rasulullah (sallallahu alayhi wasallam) saying:

*"Do not cut the meat (when eating) with a knife."*

- 86) I am opposed to the system of written examinations which is prevalent in educational institutes. Great strain and stress are imposed on students by this system. The purpose of examinations is to ascertain the ability of the student. It will therefore, suffice to ascertain whether the student has understood the kitab which he has been taught. This fact can be ascertained even if the student is tested orally and the kitab given to him to look at. Memorising can be accomplished by the revision and teaching. In fact, in most cases, the student forgets what he had memorized during the student days. Such futile memorising strains the mind unnecessarily. It is sufficient to ascertain if the student possesses the ability to solve the problems in the kitabs by means of his own research. More than this is an exercise in futility.
- 87) A man wrote informing Hadhrat Hakimul Ummat that he (the writer of the letter) was involved in the disease of casting evil glances.

Hakimul Ummat replied:

*“What, is this not controllable?”*

Casting an evil glance is a volitional act (i.e. done by one's free will. It is not forced onto one). Hence, it is within one's power and ability to control and abstain therefrom even though it may be difficult. However, people just refuse to undergo any difficulty. But the punishment of Jahannam is severe and most difficult. I asked a man who was involved in the disease of the evil glances:

*“If the husband of the woman is watching you will you stare at her?”*

He said: ‘No’. I said to him:

*“The greatness of Allah in your heart does not even equal the greatness which your heart has for the husband. Allah Ta’ala is omnipresent. He watches our conditions at all times. At all times He is aware of our evil conditions; however, we are not deterred. We are not conscious of being watched by Allah Ta’ala every moment. If this consciousness is developed, there will not be the audacity to sin in this way.”*

- 88) Qiyas (the analogical deductive system of the *Fuqaha*) merely makes manifest or brings to the fore a law. It does not formulate laws. Laws (of the Shari’ah) are formulated by *Nass* (Qur’an and Hadith ). Example: Rasulullah (sallallahu alayh wasalam) said: *“Every intoxicant is haram.”* On the bases of this Hadith, Qiyas applies the ruling of prohibition to opium as well since it (opium) too is an intoxicant. Thus opium is haram. Thus, in actual fact, it is *Nass* which confirms the prohibition of opium as well.
- 89) Inherent in the instructions of Rasulullah (sallallahu alyhi wasalam) are some material advantages and benefits. However, we should not entertain the motive of gaining worldly benefit when executing the orders of Rasulullah (sallallahu alayhi wasalam). We should carry out these instructions with the intention of fulfilling the Sunnah. Example: Rasulullah (sallallahu alyhi wasalam) loved to eat marrow, which is a vegetable of the pumpkin family. It is beneficial for the physical health. Should one eat marrow with the *niyyat* of it being favourite dish of Rasulullah (sallallahu alyhi wasalam), such action will merit thawab.
- 90) After a *ta’weez* has served its purpose it may be given for use to another person.
- 91) An Alim wrote an unnecessarily lengthy letter containing all the frills and fancies of modernism. In fact, the Alim , in his letter, even expressed his apology for the excessive length of the letter. Replying to the letter, Hadrat Thanvi (rahmatullah alayhi) wrote:

*“I do not regret so much the squandering of my own time (in perusing the inordinately long letter). However, I do grieve for your sake. You have abandoned the orthodox way and have adopted modernity. Indeed the ayat: ‘What! Do you take in exchange something inferior in return for something*

*better (and superior)?”, is applicable here. When such transformation takes place in even the men of knowledge, what can we say about others? Indeed, the fitnah has overtaken all.”*

- 92) Allah Ta’ala has distinguished and granted superiority to man over other species of creation by the virtue of *Aql* (intelligence). *Aql* should therefore be employed only in submission to *Wahi*.
- 93) If *aql* (intelligence) is not submitted to *Wahi* (Revelation), man becomes the victim of error, night and day.
- 94) The correct meaning of equality in common rights (rights which apply equally to all, such as legal rights). Equality does not mean that husband and wife, teacher and pupil, Murshid and Mureed are equal in every respect. Everyone has separate rights as well. The clamour of equality nowadays is ludicrous.
- 95) According to some Auliya the Haram Shareef is capable of containing as many Hujjaj as are present, irrespective of their numbers. This is one of the miraculous peculiarities of the Haram Shareef. It expands to take in the ever-increasing numbers of Hujjaj like the womb of a mother expands to accommodate the growing foetus.
- 96) The goal of Tasawwuf is the Pleasure of Allah Ta’ala. This divine Pleasure is attainable by obedience to the Shari’ah. However, nowadays some people have understood the goal to be absorption in some state of ecstasy while others think that the goal is self-oblivion. In fact, these states and conditions are of no significance. The *Taalib* (Searcher of Divine Pleasure) should not be concerned with the pursuit of such temporary states and conditions.
- 97) When on a journey the Sunnat Salats should never be abandoned without valid reasons. When time and comfort are available the Sunnats should not be omitted.
- 98) The maintenance of disabled children is the responsibility of the parents even if such children are adults. In the absence of parents, the responsibility devolves on close relatives. *(In the absence of such relatives, on neighbours, then on the community. – Translator)*
- 99) One should not interfere with and oppose the things established by our saintly predecessors. Their methods are all correct.
- 100) A woman should not write letters without the approval of her mahram guardian (husband, father, etc.). There is the grave danger of mischief in females writing without the approval of their guardians.
- 101) When Rasulullah (sallallahu alayhi wasallam) appointed Hadhrat Ali (radhiallahu anhu) the Qadhi of Yemen, he instructed him:

*“O Ali! Never give a verdict between two parties until you have not heard both sides.”*

- 102) According to Abdul Wahhab Sha’rani, there was a physician during his time who had succeeded in fertilising and developing a human embryo outside the human body into a fully grown man who was normal in all respects. However, he could not speak. In future this feat will be marked with great achievement.

103) It is not requisite for a *Mujaddid* to be a ruler although sometimes he happens to be one. However he has to be an Alim with the ability of differentiating between Haqq (Truth) and Batil (falsehood). Also, it is not necessary that there be only one *Mujaddid* each century. Sometimes there is one, two or several *Mujaddid* in the same century. Sayyid Ahmad was a *Mujaddid*. (Sayyid Ahmad is not to be confused with Sir Sayyid, the founder of Aligarh College). Sayyid Ahmad (rahmatullah alayhi) would have assumed the reins of government, but he was martyred. *Mujaddid* Alf-e-Thani (rahmatullah alayhi) was *Mujaddid* in the field of Tasawwuf. Our Hadhrat Haji Imdadullah (rahmatullah alayhi) was also a *Mujaddid* in Tasawwuf. Considerable confusion had crept into Tasawwuf, but Hadhrat Haji Imdadullah (rahmatullah alayhi) dispelled the confusion, renewed and reinvigorated Tasawwuf.

104) I never give a verdict in a dispute after having heard the story of only one side. In the majority of cases a one-sided verdict is erroneous. Furthermore, reports are generally false.

105) A man wrote to Hadhrat Thanvi (rahmatullah alayhi):

*“My money had disappeared from on top of my table. Merely on suspicion I accused a child and hit him. Afterwards, I found the money by another person who had stolen it. I am now overwhelmed with regrets for having hit the child. How do I make amends?”*

Hadhrat Thanvi (rahmatullah alayhi) replied:

*“If the child is a baligh, seek forgiveness from him. If he is na-baligh (minor), confess your error in his presence and for a period of time make him happy by fulfilling his wishes. From time to time ask him for his wants and fulfil these.”*

106) During the time when I had written Tafseer Bayanul Qur’an, an Englishman met me very eagerly. He said: *“How much money did you get for this work?”* I formed him that I had obtained nothing. Expressing surprise, he said: *“Then what benefit did you get?”* I replied: *“Here on earth my Muslims brethren derive benefit from this work and in the Hereafter is the Pleasure of the True Lord.”*

107) Allah Ta’ala grants *Norr-e-Naseerat* (or *Firasat*) to a servant of the Deen in proportion to the degree of Deeni service Allah Ta’ala imposes of him. In this regard Rasulullah (sallallahu alayhi wasallam) said:

*“Beware of the firasat of the mu’min, for verily, he sees with the Noor of Allah.”*

(*Firasat* is the intuitive capacity of perception in the heart of the Mu’min. This ability varies with Taqwa and Deeni responsibility. –Translator)

Giving an example of the Mu’min’s *firasat*, Hadhrat Thanvi (rahmatullah alayhi) narrated the following episode:

Once a man professing profound *aqeedat* (faith and devotion) came to Hadhrat Maulana Gangohi (rahmatullah alayhi). However, Hadhrat refused him permission to stay in the *khanqah*. Some people, taking pity on the man, accommodated him at their home. It was felt that Hadhrat had dealt harshly with such a sincere follower. A short while later it was discovered that this man was a spy of the secret

police. When this became known, the one who had accommodated the man evicted him. Hadhrat Gangohi (rahmatullah alayhi) commented:

*“I had forbidden him from the very beginning.”*

- 108) By showing disrespect to the Shaikh (Spiritual Guide), the Mureed is deprived of *batini* (inner, spiritual relationship) with the Shaikh becomes severed. Disrespect is highly dangerous in the spiritual path. Its peculiar effect is worse than the effect of sin. In this Path (of spiritual reformation) all defects are tolerated, but criticism and disrespect. Total devotion and confidence in the Shaikh are essential in this Path.
- 109) Once a robber, abandoning his profession, took up residence in a hut along the river banks. He involved himself in Thikrullah. People started to visit him, labouring under the impression that he was a saint. Some even became his mureeds and become involved in Thikr. By the *qudrat* (power) of Allah Ta’ala some of these mureeds attained high ranks of spiritual elevation. One day some of his spiritual elevated mureeds by means of *Muraqabah* several times, they could not discern any elevated spiritual rank for their spiritual guide. Finally, they reported their discovery to their Shaikh who truthfully revealed to them his story and told them very clearly that he was, in fact, a non-entity. All the mureeds together made dua to Allah Ta’ala for the elevation of their Shaikh. As a result, Allah Ta’ala elevated the shaikh to a high spiritual rank.

In this episode the determining factor was nothing but *aqeedat* (implicit faith and devotion). Such faith cleared the road.

- 110) A person who is doubtful in his thoughts can be corrected. However, one who has already decided an issue cannot be corrected. He will argue with a preconceived notion. There is, therefore, no need to become involved in argumentation with such persons. The Truth has already been sufficiently manifested and disseminated.
- 111) People write to me complaining of my strict manner of admonishing them. However, I say that a doctor who does not admonish a patient who neglects the prescription is an abuser of trust. Such a doctor is unfit to treat patients.
- 112) Sometimes involvement with the Qu’ran Shareef also becomes unlawful. For example: a man wishes to do Hifz but has the responsibility of providing for his family. It will be unlawful for such a man to involve himself with hifz of the Qur’an which is *Mustahab*, since it is his obligatory duty to provide for his family. [This prohibition will apply if involvement in the pursuit of Hifz results in the neglect of the Huqooq of one’s family. If a man possesses the ability to execute both tasks simultaneously, it will not be unlawful. – Translator].
- 113) Man should form a proper bond with Allah Ta’ala. When his relationship with Allah has been set right, arrogant and proud *Fir’ouns* will bow their necks in his presence. (Rasulullah sallallahu alayhi wasallam said: *“He who is humble for the sake of Allah, Allah elevates him.”* - Translator)
- 114) Ignoring the direction of *ilham* (inspiration of the Auliya) results in worldly calamity such as illness, etc. However since *ilham* is not among the Hujjats of the Shari’ah (Proofs of the Shari’ah), there is no punishment in the Akhirah for its non-observance. Punishment in the Akhirah is for violating the demands of Wahi (Revelation which came to the Ambiya).



- 115) Regard yourself to be more contemptible than even a fasiq and a kafir. Tell yourself that one does not know which quality in the fasiq may appear pleasing to Allah Ta'ala. With regards to Kufr, one does not know what the future holds. Now one knows what will be the condition of his Imaan tomorrow.
- 116) The actual nature of *takabbur* (pride) is the feeling of superiority which arises in one on account of some attribute of excellence. This feeling engenders contempt for others. If this feeling arises involuntarily, one will not be blameworthy provided that one does not act in accordance with the dictates of this involuntary *takabbur*. In other words, one should not proclaim by word or deed one's superiority nor show contempt for others.

If this feeling of superiority is by deliberate design or even if not by deliberate design, but one acts according to the demands of *takabbur*, then one will be guilty of the crime of *takabbur*.

The remedy for this malady is to praise and speak good of the person whom one is despising. Also meet him with honour, respect, and humility.

- 117) Those who assert the belief of *Ilmul Ghaib* (Knowledge of the Unseen) for Rasulullah sallallahu alayhi wasallam are of two kinds.
- i) The one group believes in *uloom ghair mutanahiyyah* or limitless knowledge-eternal knowledge.
  - ii) The second group subscribes to the belief of *uloom mutanahiyyah* or limited knowledge.

Those who believe in *uloom ghair mutanahiyyah* are in fact denying the absolute proofs of the Shari'ah (*Nusoos-e-Qat'iyah*). Such people are, therefore, kafir.

Unlimited knowledge (Ilm Ghair Mutanahi) is the attribute of Allah Ta'ala exclusively. It is impossible for the created human to encompass limitless knowledge.

Those who subscribe to the belief of *uloom mutanahiyya* (limited knowledge), in turn consist of two groups. The one group believes that Rasulullah (sallallahu alayhi wasallam) was awarded the ability and power of encompass the knowledge of all things and that the power of Rasulullah (sallallahu alayhi wasallam) extends over all *Uloom mutanahiyyah*. Furthermore it is their belief that after having awarded this power to Nabi (sallallahu alayhi wasallam) Allah's Will no longer operates, just as a king who assigns control to a minister who then utilizes his personal discretion in the office placed under his jurisdiction. The minister, while holding office does not require the consent of the king in each and every detail. This is the type of belief which the Mushrikeen of Arabia held in regard to their idols. The one who subscribes to this belief is also a kafir.

The other group believes that while the knowledge of details of everything has been bestowed to Rasulullah (sallallahu alayhi wasallam) he nevertheless is yet dependent on the Will of Allah Ta'ala. Baseless interpretation (*Ta'weel Fassid*) is employed by this group in vindication of its belief in regard to the limit of this *uloom mutanahiyyah*. Therefore, this group represents the people of Bid'ah. Their belief entails that Rasulullah (sallallahu alayhi wasallam) possessed the knowledge of all things from the beginning of creation to the time of entry into Jannat and Jahannum, without the exception of a single detail. However, numerous narrational evidences refute this belief.

- 118) The following episode illustrates the intelligence and ingenuity of Hadhrat Ali (radhiallahu anhu):

Two companions along the journey sat down to eat. The one has five bread rolls and the other had three. A passer-by, on the invitation of two companions, joined them. After eating, the generous passer-by presented them with eight dirhams (silver coins). The traveler who had three bread rolls requested his companion to share the money equally between them. The companion refused, saying that he was entitled to five dirhams since he had five bread rolls. The other one should receive three dirhams because he had three rolls. When they could not settle this dispute, they presented their case to Hadhrat Ali (radhiallahu anhu) who said to the one who had three bread rolls:

*“What haram is there if you accept this division of three and five?”*

He replied: *“I want justice.”*

Hadhrat Ali:

*“If it is justice you want, then you take one dirham and your companion seven dirhams.”*

The companion with three bread rolls objected. Hadhrat Ali (radhiallahu anhu) commented:

*“There were eight rolls and three who ate, hence each person ate one third of the eight rolls. Eight consists of 24 thirds. Thus each one ate eight parts. However, his three rolls consist of 9 parts (thirds). After having consumed his 8 parts there remained one part of his share. The one with five rolls had 15 parts (thirds) of which he ate 8, leaving behind 7 parts. The 8 dirhams have, therefore, to be divided in this proportion the one who contributed one part of his bread has to receive in dirham and the one who contributed 7 parts should receive 7 dirhams.”*

- 119) Once Hadhrat Ahmad Bin Hambal (rahmatullah alayhi) was making wudhu on the banks of a river. Another man sitting on a higher level, was also making wudhu. When he realised who was sitting on a lower level, he moved from his position, taking up a place lower than the position of Imam Ahmad Bin Hambal (rahmatullah alayhi).

After the man's death someone saw him in a dream and enquired about his condition. He replied:

*“One day I was making wudhu on the river bank where Imam Ahmad Bin Hambal (rahmatullah alayhi) was also making wudhu sitting on a lower level. My water was flowing in his direction. In respect for the Imam I went to sit lower down. When I was ushered into the Divine court for a reckoning I was informed that I was being forgiven solely on account of having honoured an accepted servant of Allah Ta'ala.”*

Hadhrat Thanvi (rahmatullah alayhi) commented:

*“When forgiveness is obtained on the basis of pretexts, then how is it possible to regard anyone with contempt? In my opinion only such person will be punished, who themselves desire to be punished. They rebelliously refuse to be repentant.”*

- 120) In the army of Gwalior was a Muslim soldier who was clean-shaven. Other Muslim soldiers always criticized him for shaving his beard. However, he ignored their criticism and never kept a beard. Coincidentally, the king ordered that henceforth, all soldiers will have to be clean-shaven.

The others told him:

*“Now you may rejoice. All have to be like you.”*

He replied:

*“Until now I refrained from keeping a beard on account of the mischief of my nafs. Now I shall not abstain from a Law of the Shari’ah because of an order of a kafir king. I shall rather work elsewhere as a labourer.”*

He resigned and grew a beard while the others who had criticized him, shaved their beards. It appears in the Ahaadith that whoever criticizes another person’s action, adopting a holier than thou attitude, will not die before having committed the same misdeed. Only Allah Ta’ala was aware of his heart’s condition.

- 121) Someone asked a buzroog (saint) about Hadhrat Ali (radhiallahu anhu). The buzroog said:

*“Which Ali?”*

The man said: *“Are there several Ali?”*

The Buzroog replied:

*“Yes, there are two Ali: One is our Ali (radhiallahu anhu), the son-in-law of Rasulullah (sallallahu alayhi wasallam), the husband of Hadhrat Faatima (radhiallahu anhu) and the father of Hadhrat Hasan and Hadhrat Husain (radhiallahu anhuma). The other one is Ali of Shiah - The Ali who was a great coward who passed his whole life in the shadow of Taqiya. This is the Shiah Ali. (Taqiya is the Shi’i doctrine of concealing one’s true beliefs).*

- 122) Hadhrat Abu Bakr (radhiallahu anhu), during his very life-time appointed Hadhrat Umar (radhiallahu anhu) as the Khalifah to succeed him. Along with the appointment, Hadhrat Abu Bakr secured the oath of allegiance (Bay’t) from the people on behalf of Hadhrat Umar without even revealing his successor’s (Umar’s) name. Hadhrat Abu Bakr wrote the name of Hadhrat Umar on a paper and informed the people that the person whose name is recorded on the document will be the Khalifah after him. He then commanded the people to take the Bay’t, i.e. swear allegiance to succeeding

Khalifah (whose name appeared in the document, but whose identity was not revealed). When making this pledge of allegiance, Hadhrat Ali (radhaillahu anhu) commented:

*“I pledge the oath of allegiance even if he (i.e. the unknown appointee) is Umar.”*

123) Once Maulana Muhammad Yaqoob (rahmatullah alayhi) narrated the following story:

*“A happily married, wealthy couple was one night asleep in their room. A band of sixteen robbers gained entry into the house. Since the robbers were convinced that a large treasure was stored in the room, they lifted the couple’s bed with exceptional care and placed it outside in the yard. The operation of removing the bed was so expertly executed that both and wife were not disturbed from their sleep. As soon as the robbers returned to the room the entire roof collapsed, killing the sixteen. The couple slept right through this episode.*

*In the morning when their eyes opened they beheld the scene in shocked astonishment. They were under the impression that angels must have removed their bed into the yard. They were very grateful to Allah Ta’ala for saving them. However, when later the place was cleared and the bodies of the robbers discovered, then only did they realize what had actually happened. The life and death of the couple and the robbers respectively were divinely ordained in this way.”*

124) Women are by nature modest. A wealthy man (inclined to the shameless ways of the west) once ordered his Purdah-observing wife to discard her Purdah, but she refused. One day in rage, he confronted with a firearm, ordering her to abandon Purdah otherwise would kill her. She replied:

*“I accept death, but not the abandonment of Purdah.”*

On hearing her decision, the husband fired and killed her. For the sake of Purdah, she offered her life. May Allah Ta’ala forgive her and grant her a lofty rank.

125) Two things are very beneficial. If a person adopts them, he will not go astray. One: He should annihilate his personal opinion. Two: He should not hanker after results. He should act according to the instructions of his Shaikh (Spiritual Guide).

Hahhrat Hajee Imdadullah (rahmatullah alayhi) usually commented: *‘The Taufeeq (inclination) to do good, in itself is a great wealth.’*

[The above advice pertains to spiritual and moral reformation where one is following the guidance of a qualified Shaikh who is an expert in the field of spiritual reformation. The mureed (disciple) should submit to his Shaikh’s instructions and abandon his personal ideas.]

126) After the demise of the renowned saint, Hadhrat Ibrahim Adham (rahmatullah alayhi) another saint saw him in a dream and on enquiring about his (Ibrahim's –rahmatullah alayhi-) condition, Hadhrat Ibrahim Adham (rahmatullah alayhi) replied:

*“Alhamdulillah! Allah bestowed His grace on me and conferred ranks to me. However, a poor neighbour of mine surpassed me on account of his yearning that if he had the time he would have devoted himself to Thikrullah.”*

127) *Ijtihad* is a natural and inherent ability. One does not become a *mujtahid* by studying and abundances of books.

128) While on a journey in Bombay, a man came and asked: “How many kinds of crows are there?”

Hadhrat Thanvi (rahmatullah alayhi) replied: “I do not know the classes of crows. However, if you say I shall explain the classes of human beings and also inform you of the class to which you belong.” The man was silenced by this answer.

129) During the journey to Rangoon, Hadhrat (rahmatullah alayhi) said:

***“There are four types of people.***

- i) *People who have both intelligence and courage.*
- ii) *People who have neither intelligence nor courage.*
- iii) *People who have intelligence but lack of courage.*
- iv) *People who have courage but lack of intelligence.”*

130) In former times there was a degree of Deeni *noor* (light) in even people of bid'ah. This was because of their engagement in Thikrullah. The similitude of this *Noor* of the Deen (in the people of bid'ah) is like the shadow of a tree in moonlight. The effect of this combination (of the moon's light with the shadow of the tree) can neither be described as light nor darkness.

On the contrary, there is nothing but deceit and scheming in the people of bid'ah of present times. They are devoid of Thikrullah. Former people (a reference to the Ahl-e-Bid'ah of former times) were not traders (i.e. trading the Deen for worldly gains). They were Deeni people albeit involved in error. Their intentions were not corrupted.

Today's claimants (of divine love) are barren. Wallah! I take oath and say that even a drop of divine love will transform the entire world into bitterness. To a man who has in him true divine love, the world seems as poison. This is the basis of religiosity.

131) There are two benefits in the acquisition of Deeni Knowledge even though it be without practice. One: Correction of *Aqeedah* (Belief). Two: At some time or the other, knowledge will draw one towards itself (resulting in one's spiritual and moral upliftment).

132) Once along the journey to Rangoo, Hadhrat (rahmatullah alayhi) said:

*“In this place there is an abundance of wealth, but a lack of expertise. In our area, Alhamdulillah, there is sufficient wealth (i.e. for needs) as well as adequate expertise. It may also be said that the lack of excellence is also an excellence”*

- 133) The talks and terminology of the Auliya cannot be comprehended without staying in their company. In Delhi there was a buzroog (a saint) who was heard saying:

*“I am not your servant and you are not my god. Why then should I obey you?”*

On hearing this expression, the people proclaimed the verdict of kufr against the buzroog. He was apprehended and brought to the Qaadhi who asked:

*“Hahdrat ! To whom were you speaking?”*

Smiling the buzroog commented:

*“Alhamdulillah! In Delhi at least there is one intelligent man, hence he has asked me for an explanation. My nafs is demanding that I feel it a certain delicacy. In answer to its demand I was saying: ‘I am not your servant and you are not my god. Why then, should I obey you?’”*

- 134) When people refrain from associating with saintly persons, they (the buzroogs) suffer no harm. On the contrary, people harm themselves (by depriving themselves of the benefits of holy company).
- 135) Nowadays, people regard Ibadat to hardship. Wallah! There is no hardship in Ibadat. Ibadat is like varieties of delicious foods. There is no hardship in participating in such varieties of delicacies. If this is branded as hardship, it will be tantamount to denying the quality of nourishment of food.

I take oath by Allah! These virtuous deeds of the shari’ah are like bread. Initially the baby finds difficulty in eating bread and seeks to abstain from it. However, once the realization has dawned on the child, he will understand the bread to be a mercy. Similarly, the worshipper experiences some difficulty initially in Ibadat. But later, when experiences the pleasure of Ibadat, he will engross himself wholeheartedly therein.

- 136) Alas! We are increasingly becoming the enemies of such things which create the love of Allah. We flee from the Ibadat of Allah. On the other hand, we adopt the things which distance us from Allah.
- 137) A man in love with a woman to Hadhrat Thanvi (rahmatullah alayhi):

*“I am in love with a widow. I have tried much to keep my gaze off her, but to no avail.”*

In reply, Hadhrat (rahmatullah alayhi) wrote:

*“Come with this letter to me.”*

Thus, he came on the 12th Rajab and presented the letter. Hadhrat (rahmatullah alayhi) said:

*“Assuming this woman’s husband was present, would you have gazed at her (in his presence)?”*

He said: *“No! I would have restrained my gaze.”*

Hadhrat: *“Alas! You do not honour and fear Allah Ta’ala as much as fear her husband. It is indeed disgraceful. The reason for your attitude is the fear of immediate reaction of the husband. What! Is the punishment of Jahannum less than a thrashing which the husband would give? Is the hardship of courageously restraining the gaze more than the hardship of Jahannum? You may have come here thinking I would prescribe some wazifah. But, ailments are not cured with wazifah. Ignorant peers (who have appointed themselves as spiritual guides) have destroyed people. For everything they prescribe wazifah. Wazifah is like a stimulant which gives energy without curing the illness. In fact, if a stimulant is taken during illness then in some cases the sickness worsens. A sickness is cured after taking bitter medicine.”*

138) Allah Ta’ala has a different relationship with different people. He sustains everyone in a different way. He treats them according to their own conditions.

139) Our Hadhrat Haji Saheb (rahmatullah alayhi) said:

*“A principle of the buzroogs of former times was impart ta’leem (spiritual instruction) to every person according to his capability. To some, they indicated some domestic work; on some they imposed some other service. In this manner would they acquire spiritual and moral perfection. Now it has become the norm to instruct everyone with the Thikr of Ism-e-Zat (Allahu) 24,000 times: whether the poor soul survives or perishes. In fact, they don’t even confine themselves to the instruction of this 24,000. Whatever comes to mind, they dole out.”*

Hadhrat had made these comments on account of a book compiled by a certain person on Durood. Many terms in a book did not fully comply with the Shari’ah. Commenting further, Hadhrat said:

*“Even with regard to Dalail-e-khairat I draw the attention of my friends to the considerable time required to recite a lengthy manzil (chapter) thereof. In lieu of this, the same amount of time should be spent rather reciting that Durood Shareef which the entire Ummah recites during Salat. Further this Durood (which is recited in Salat) has been narrated from Rasulullah (rahmatullah alayhi wasallam).”*

140) Commenting on the criticism of the Ahl-e-Batil, Hadhrat (rahmatullah alayhi) said:

*“These are all controversies. Who will seal the tongues of people? As long as Allah Ta’ala maintains a person in the service of his Deen and accepts the service, then one should not be concerned even if the whole world vilifies one. Shukr unto Allah! Like Ihya-ul-Uloom (the famous work of Imam Ghazali-rahmatullah alayhi), my Kitab (Beheshti Zewer) too was burnt and fatwas of kufr were leveled against myself. Then, in their very presence Ihya-ul-Uloom was written with liquid gold. Similarly, my kitab too, is being kept in the homes of these very people, Alhamdulillah! They are deriving benefit from it. Approximately 100,000 copies have already been printed (this was before 1943). Others have translated it into their languages. I am extremely pleased that in spite of opposition, people are benefiting considerably from it. In fact, the Kitab would not have become so widespread if there was no opposition.”*

- 141) Commenting further on the charges of kufr which the Ahl-e-Bid’ah directed against our Ulama, Hadhrat (rahmatullah alayhi) said:

*“We have been taught to recite La-ilaha il-llahu when someone says that we are kafir. Our Haji Shaheb would say on such occasions: ‘If I am a Mu’min by Allah Ta’ala, then no one can harm me in any way’.”*

- 142) Nowadays, piety is confined to the recitation of *wazifahs* (prescribed forms of Thikr). Betterment of moral character is no longer accorded importance.

- 143) Once, commenting on the Athan, Hadhrat (rahmatullah alayhi) said:

*“Other religions have bells to proclaim the time of prayer while here (i.e. in Islam), the proclamation commences with such words which announce the greatness and glory of Allah Ta’ala, and which exhort worship.”*

- 144) Remember! Just as *fussaq* (flagrant transgressors) and *fujjaar* (immoral person) are the captives of shaitan, so too is such a *mut-taqi* (pious person) who commits excesses and goes beyond the limits prescribed by the Shar’iah. [Hadhrat Thanvi (rahmatullah alayhi) made this comment on account of a man whose excessive caution in matters pertaining to *Taharat* (purification) had reached the degree of baseless suspicion and doubt.]

- 145) Suspicion and probing are not good in every place. However, if the moral reformation of a person is one’s responsibility, then making investigation will be appropriate, in fact, necessary some times.

- 146) A man here once admonished someone, exhorting him to do an act of righteousness. I doubted his motive and said to him:



*‘Did you resort to Amr bil Ma’roof (commanding righteousness) to a certain man’*

When he replied in the affirmative, I said to him:

*‘You are standing in the Musjid. You are taking the Name of Allah Ta’ala. If you are going to speak a lie, both your worldly life and the life of the Akhirah will be ruined. Now honestly answer. ‘At the time when you were executing the duty of Arm Bil Ma’roof, did you consider yourself better than him?’*

He replied: *‘Undoubtedly, I did think so’.*

I said: *‘This is therefore, not guidance. On the contrary it is deviation. In fact, it is a deviation akin to shirk. Now what should be done to you?’*

He said: *‘Whatever you prescribe.’*

I said to him: *‘Tend to the shoes off all the musallis.’*

(This means to put in order the shoes off all the musallis who usually leave them in disarray at the entrance of the Musjid.) Also, fill the wudhu-jugs for all. (These services were imposed on him as a remedy for his pride.)

Since this ailment (of pride) was in consequence on his Thikr and *Shaghl* (prescribed forms to spiritual exercises), I ordered him to desist therefrom. Instead of the prescribed formulae of Thikr I instructed him to continue with Thikr while walking, sitting and reclining. In this way he will in fact be engaging in even more Thikr. He had derived much benefit by the adoption of this method. He had also conceded this fact. His words were: *‘Even in ten years I would not have derived so much benefit.’*

- 147) The existence of Madaris is a cause for abundance of virtue and barkat. In this regard a story narrated by Shaikh Sa’di (rahmatullah alayhi) comes to mind.

While a prince was once hunting, a diamond inset in his crown was lost. Darkness had already set in. He ordered his servants to gather all the pebbles in the vicinity and take them along. The diamond will then be searched for among the pebbles at leisure.

Similarly, out of these Madaris emerge such persons who undertake and execute all the affairs of the Deen.

- 148) The Hadith: *“Verily, actions are with intentions,”* pertains to permissible acts and worship. It does not apply to sins. The Hadith means that good deeds accompanied by good intentions are acceptable. It does not mean that sins accompanied by good intentions are transformed into virtuous deeds.

- 149) A man asked Hadhrat (rahmatullah alayhi) to make dua for him. Hadhrat replied:

*“You too should make dua.”*

The man said: *“I am not fit to make dua.”*

Hahrat (rahmatullah alayhi) commented:

*“Subhanallah! You do recite the Kalimah which is the basis of everything. How come you are fit to recite the Kalimah, but unfit to make dua? Fitness is not a requisite for dua, because dua is to ask (to appeal, to supplicate). It is evident that an unfit person lacking in means and ability asks. The dua of even shaitan was accepted. (This is evident from the Qur’aan). I, therefore, fail to understand why you are not fit for dua. Indeed, having plunged people in this error, shaitan has deprived them to abundant virtues.”*

- 150) The harmful effects of publishing every item of news is stated in the Qur’an Majeed. Allah Ta’ala says in this regard:

*“When there comes to them (i.e. the munafiqeen) some news, either of peace or fear, they publicise it. If they would have referred it to the Rasool and those in authority among them, then those among them who understand it will know it (i.e. what causes of action to take). And, if it was not for the grace of Allah on you, most certainly, you would have followed shaitan, except a few.”*

The full tafseer of this ayat could be ascertained in the Books of tafseer. Thus, the Qur’an forbids publication of every item of news in general. Even the Hadith deprecates such publication. It is said in the Hadith:

*“It suffices for a man to be branded a liar that he speaks everything he hears.”*

- 151) Once in Kanpur, I negated democracy on the very basis on which the votaries of democracy substantiate it. They cite the Qur’anic ayat: *“Consult with them in affairs.”*, as proof for the system of democratic government.

But, I refuted this contention on the basis of this very ayat. This ayat in fact orders *mashwarah* (consultation) which is not democracy. Although you (i.e. votaries of democracy, viz. the modernists) consider yourselves to be philosophers and wise men, you are in reality devoid of understanding.

Democratic government, is not consultation. In fact, there are certain principles of consultation in democracy, among which is majority vote. When difference of opinion prevails, a decision is taken in terms of the majority opinion. The ruler in such a system is bound by the majority opinion which he cannot oppose. If the ruler rejects the majority opinion and promulgates his own view, the system will not be a democracy. It will be a dictatorship. Hence, a government cannot be described as democratic solely on account of consultation.

Now it should be proved with even a single episode that the government of the Sahabah (radhiyallahu anhu) was not a democracy. Never were the Khulafa bound to the decisions/advice of their advisors. They were not constrained to act in accordance with the opinion or advice of those whom they consulted. Thus, according to the Shari'ah rule, government of the individual is upheld. You (the supporter of democracy) stop at "And consult with them", when citing the verse. You do not proceed to cite the full verse. The portion which is omitted is:

*"Then, when you (the ruler) have finally decided (a matter), repose your trust on Allah (and act accordingly)."*

You have either conveniently overlooked this portion of the verse or your understanding is unable to fathom its meaning.

This portion at the ayat explicitly states individual rule (termed dictatorship). The verse does not say:

*"When the majority has decided..."*

On the contrary the final decision is left to Rasulullah (sallallahu alayhi wasallam) who had to give effect to his own decision in spite of consultation. The verse means that even after having consulted, the decision will be solely 'yours' (i.e. Rasulullah's), be such decision in accord or in conflict with the majority opinion. Reposing trust in Allah, the ruler should proceed to implement his own decision.

- 152) The work of the Deen is not dependent on any particular person. During the khilafat of Hadhrat Umar (radhiyallahu anhu), a Christian clerk was employed by Hadhrat Abu Musa Ash'ari (radhiyallahu anhu). Amirul Mu'mineen (i.e. Hadhrat Umar- radhiyallahu anhu) asked Hadhrat Abu Musa (radhiyallahu anhu) about this. He replied that the clerk was well-versed in accounting. Hadhrat Umar (radhiyallahu anhu) said: *"Dismiss him!"* Hadhrat Abu Musa (radhiyallahu anhu) said: *"He knows accounting well."*

Hadhrat Umar (radhiyallahu anhu): *"If he dies then you will have to make alternate arrangements. You can make that arrangement now."*

On his return, Hadhrat Abu Musa (radhiyallahu anhu) discovered that the Christian clerk had died.

When Hadhrat Umar (radhiyallahu anhu) appointed Hadhrat Abu Ubaidah (radhiyallahu anhu) as the commander after dismissing Hadhrat Khalid Bin Walid (radhiyallahu anhu), the people said:

*"Hadhrat Khalid (radhiyallahu anhu) should not be substituted by such a weak man."*

(Hadhrat Abu Ubaidah (radhiyallahu anhu) was of tender disposition.)

By the same token Hadhrat Umar (radhiyallahu anhu) supported his appointment. He, therefore, said:

*"Precisely for his reason have I dismissed Khalid. The gaze of the people is focused on only Khalid. They do not look further."*

(Everyone was attributing the victories to Khalid Bin Walid- radhiyallahu anhu). Now seeing the appointment of a weak man such as Abu Ubaidah, all will turn their gaze to Allah Ta'ala.

153) Judge Akbar Husain who was a very wise man made a wonderful statement. He said: “The statement: ‘*We should move with the times*’, is absurd. The times refer to our collective actions which are under our own control. How then should we become subservient to these?”

154) Someone wrote:

*“I have a strong relationship of love with my wife.  
Is this not perhaps harmful (for spiritual  
progress)?”*

Hadhrat Thanvi (rahmatullah alayhi) replied:

*“If is not harmful, On the contrary, it is beneficial.  
However, if she acts in conflict with the Deen, then  
beware. Love for someone who is irreligious  
constitutes a danger to one’s own Iman.”*

155) If someone (viz. a Wali) after the incidence of a *Karamat* (miracle) examines his heart, he will not find any progress in his condition of Divine Proximity. On the contrary, he may sometimes detect a kind of (spiritual) retrogression. Thereafter, if he says ‘Subhanallah’ just once, he will discern a *noor* rising in the heart.

156) People who are much enamoured by supernatural displays, will be with *Dajjal* in greater number. I have heard this from my seniors. I have also heard that *Dajjal* will have the appearance of a *Majzoob*. (Majzoob is a saint whose mind appears to be deranged as a result of his total engrossment with Allah’s remembrance and love.)

This indicates that *hal* (a spiritual state) is not sufficient. The vital need (for rectitude) is obedience to the Sunnah. Those people whose attention is focused only on spiritual/supernatural states while not accepting the Deen as the requisite for Tasawwuf, will find it very difficult to be saved from the traps of *Dajjal*. *Dajjal* will do everything, but he will not be able to act in accordance with the Sunnah. Only the followers of the Sunnah will be safe from *Dajjal*’s trap.

157) A deceit cannot imitate the Sunnah. The effect of Sunnah is spiritual reality which the deceit can never acquire. The difference between a deceit and a true follower of the Sunnah will become manifest by observation.

158) Once in a dream I saw numerous females and plentiful musical instruments with *Dajjal*, (These will be his agencies in luring people to him).

159) In the *Mathnavi* (of Maulana Rumi) it is narrated that Shaitan requested Allah Ta’ala:

*“Bestow some tools to me to enable me to execute my work.”*

When women were presented to him (to be his agents in deception and evil), nothing was more pleasing to him. When Shaitan saws the women, his elation was immense and he commented: “Now I shall be successful.”

Nowadays *peers* (this is a reference to the ‘spiritual guides’ of the Ahl-e-Bid’ah sect) are external beauty and they are opponents of the Sunnah.

- 160) In order to combat corruption of morals, the *Fuqaha* (Jurists of Islam) have ruled that a man should not reply to even the salam of a young woman. In fact, the *Fuqaha* have exercised so much caution in this regard that they have ruled that even the garments of females at times are in the same category as a woman (i.e. a man should not stare at even a female's attractive garments).
- 161) I claim with emphasis that if a person submits fully (to the Shari'ah), the result will be barakat (blessings) in abundance. But one should be steadfast. In the beginning one will not discern benefit. However, later such *noor* (spiritual light) will be perceived that peace of mind without obedience will not be possible. In fact, the effect of such obedience will extend to others.
- 162) I always pity the wealthy. They are always engulfed with worries. Sometimes they lack the means, but feel constrained to spend for the sake of maintaining their position and dignity in society. They feel ashamed to contribute a small amount in charity, therefore give more than what they can afford, thereby burdening themselves.
- 163) *Ghair muqallidism* (la-mathabi'ism or the practice of abandoning Math-hab) has the outer form of Deen, but is devoid of the reality of Deen.
- 164) The minds of people have become corrupted. A man posed some questions and wrote: "*State the answers from the Hadith.*"
- I responded: "*I remember the answers from Fiqh. I do not remember them from the Hadith, hence excuse me.*" (The questions were thus not answered. This was the remedy for the futile request-Translator)
- 165) The intelligence of an obedient (servant of Allah) is enhanced at the time of hardship and he becomes more alert because Allah Ta'ala creates *irfan* (spiritual insight and vision) in him on account of his obedience and piety.
- 166) Visit two Alims. One who is *mutaqqi* (pious) and one who is simply an alim devoid of piety. I take oath and say that you will find the pious Alim to be very intelligent and wise. On the other hand the one lacking in piety will be extremely shallow (in his grasp) and devoid of understanding.

In fact, I further say that even an illiterate man who happens to be pious will have such intelligence and understanding which will not be found in an Alim lacking in piety. The majority of the Sahabah (radhiallahu anhum) could neither read nor write. However, when they addressed kings and emperors inviting them to Islam, they (kings) were astonished by their talks. Once in the court of the emperor Heraclius, when the emperor addressing the Muslim delegation asked for a description of the character of the Khalifah Umar (radhiallahu anhu), an illiterate member of the delegation, dressed in simple garments, replied:

*"He neither deceives nor can be deceived."*

In a single statement did he sum up the character of the Khalifah. The emperor was left speechless and amazed. This was the barakat (blessing) of obedience). By virtue of obedience, divine understanding was acquired. Allah Ta'ala was their supporter and helper.

The emperor addressing his courtiers and noblemen said:

*"These two qualities in their Khalifah are such that the entire world cannot oppose a man in whom"*

*these exist. It is clear from the statement, 'He does not deceive', that he is a man of piety, and piety is the head of kingship. The statement, 'He cannot be deceived,' indicates that he is a man of great intelligence. A man in whom piety and intelligence unite, will dominate all.'*

167) When the searchers of fame engage in any Deeni activity, they do so for the sake of acquiring fame.

168) When Sayyidina Abu Bakr Siddique (radhiyallahu anhu) nominated Hadhrat Umar (radhiyallahu anhu) to succeed him, he (Umar) said: *"I have no need for the Khilfat."*

Hadhrat Abu Bakr ((radhiyallahu anhu) said: *"True! But the Khilafat needs you."*

169) If the Ulama join the ranks of the ignorant, what benefit will there be? Yes, if the ignorant submit to Ulama, then will they gain benefit (Deeni and spiritual benefit). This is a simple and self-evident fact. If a medical doctor submits to the whims of the sick, they (the sick) will not derive any benefit. The sick will benefit only if they remain subservient to the physicians. This subservience will be laudable and wise because the patient has submitted himself to a wise and qualified person. A doctor who submits to the whims of ignorant patients, displays gross ignorance.

170) Once (on the occasion of *mi'raj*) the kuffar taunted Hadhrat Abu Bakr Siddique (radhiyallahu anhu):

*"Have you heard the claim made by your friend?  
He claims to have ascended into heavens."*

Abu Bakr's swift response was: *"If he says so, undoubtedly, it is the truth. He had ascended into heavens."*

The kuffar said: *"How is it that you confirm this so unhesitatingly?"*

Abu Bakr (radhiyallahu anhu) said: *"Do you not know that prior to this, I have already acknowledged a greater (i.e. more wonderful) claim? I have acknowledged that a being of the heavens (this is a reference to Jibraeel) visits him."*

There is greater wonder in a heavenly being (viz. Jibraeel) visiting the Nabi (sallallahu alayhi wasallam) than the Nabi (sallallahu alayhi wasallam) being taken into the heavens. Subhanallah! Allah Ta'ala had bestowed wonderful intelligence to the Sahabah.

171) Speaking about spiritual guides who themselves suffer from spiritual maladies, Hadhrat Thanvi (rahamtullah alayhi) said:

*"Nowadays, there remain only policies (of personal and worldly motives). Imam Ghazali said: 'O honourable friend! What hope have you for your spiritual reformation when your mentor himself is afflicted with (spiritual) maladies?'"*

172) People search for comfort (and pleasure) in the works of the Deen. While such comfort does occur, it is only after accomplishment of the work. But people desire to attain this comfort first. Their

similitude is that of a sick man who complains of his ill-health. While he wishes for good health, he abstains from medicine.

Health without eliminating the sickness is not possible. The eliminating of sickness cannot be effected without medical treatment. However in the affairs of the Deen the intelligence of people has become deranged (because they are reluctant or refuse to adopt correct methods for spiritual reformation and benefit).

173) The condition (of Muslims) will become reformed only if actions conform to the Deen. This is the true sign (of reformation). This is the aim. All new-fangled acts are accursed. The need is to abandon them and to act on the Sunnah.

174) A sick man wrote to me:

*“I am sick and because of my illness I am unable to practise the Waza-if (forms of prescribed Thikr). I, therefore, feel very despondent.”*

I replied:

*“Sometimes such (spiritual) benefits are achieved by virtue of sickness, which are not attainable from Waza-if”*

175) If a Shaikh (spiritual guide), in spite of being aware of his mureed’s action which the Shari’ah, refrains from rectifying him, then I believe him (the Shaikh) to be a *kha-in* (abuser of trust). Such a person should not be appointed as one’s spiritual guide. When they (such guides) lack the ability to cure, why do they mislead people? For which sickness are they a remedy? When they refrain from treating the (spiritual) ailments of people, then why do they lead people into deviation? People think that the meaning of *amanat* (trust) is only to keep in safe custody the valuables of others. The *talibeen* (those who are desirous of reformation) and the *thakireen* (those who are engaging in abundant Thikr) have submitted themselves to us (spiritual guides). If then, we fail to discharge the duty of *tarbiyat* (spiritual guidance and treatment), will we not be guilty of abuse of trust? When they have submitted their Deen and Iman to you, then why do you not concern yourselves with their *islah* (reformation).

What reliance could be put on a man who abuses Iman? He is capable of doing anything. Whoever is careless of Imani matters, cannot be trusted in financial affairs.

176) Someone wrote:

*“I am saddled with debt. I always make dua, but none of my duas is accepted. Allah Ta’ala says in the Qur’an that He accepts the duas of His servants. However, my duas are not being accepted, hence I am overwhelmed by worry. Do make dua on my behalf. You are a pious servant of Allah.”*

Hadhrat Thanvi, wrote to him in reply:

*“Make taubah! (i.e. Repent). Allah Ta’ala had accepted the prayer of even shaitan when he had asked to be granted life until Qiyamah.”*

People misunderstand the Qur’anic ayat: *“Verily, I answer the dua of the caller when he calls Me.”*

Imam Razi (rahmatuallah alayhi), explains this ayat with reference to another ayat, viz. *“In fact, you call only Him. He then opens up (i.e. answers) what you had supplicated for unto Him, if He wishes.”* The former ayat is conditioned with this ayat. The meaning will, therefore, be that if Allah so desires He will accept/grant the dua.

Furthermore, it should be understood that certain things are within the power of a person (i.e. they can be acquired by his effort) while some things are beyond his volitional power. In matters in which man’s effort plays a role, it is essential to make effort. Along with effort, dua will introduce barkat (blessings). But, in such matters dua alone is inadequate, e.g. someone desires offspring, but is not prepared to marry. Making dua will not avail him. His dua for children will never be accepted.

In matters which are beyond man’s effort, e.g. rain, dua is accepted if it (dua) is not in conflict with his welfare and interests. If a little child asks for poison or for a beautifully colored snake, will its wish be granted? This explanation is applicable to worldly affairs. Regarding the *Akhirat*, whatever is asked for, will be granted because the actual goal is the *Akhhirat*.

- 177) The *Fuqaha* have explicitly ruled that a perpetrator of even major sins remain a Muslim and will not be branded a kafir as long as he accepts the sins to be sins even though he commits such misdeeds willfully. Yet we find people (such as the Ahl-e-Bid’ah) who proclaim a man as a kafir simply because of a dream (which may appear to them as kufr). But, these people who become involved in *ihtilam* (emission of semen) do not consider themselves to be fornicators (on basis of *ihtilam*).
- 178) In Rampur was a man (a saintly man) who believed himself to be an atheist. (This was a temporary state. Such states of depression sometimes settle over the Auliya). This man was a *Sahib-e-Silsilah* (an authentic Shaikh of Tasawwuf). However, he was not fully qualified in this field and lacked the ability to comprehend *Warid* (spiritual states). The saint suffering with this depression went to an Alim who was teaching *Mathnawi Shareef*. As he (the depressed saint) entered the class, the Alim enquired:

*“Who are you?”*

Spontaneously, the Sahib-e-hal (the depressed saint) replied: *“I am shaitan.”*

The Maulana Saheb responded:

On hearing this, the *Sahib-e-hal* went straight to his home. He now felt that he truly was shaitan. (He regarded the Maulana Saheb’s exclamation as confirmation for his idea that he was Shaitan). He resolved to cleanse the world of his existence. He informed one mureed that he was about to cut his own throat and that he (the mureed) should complete the job (of slitting his throat) if he (the Shaikh) does not succeed in accomplishing the tasks. This simpleton promised to abide by this instruction. The Shaikh went inside his room and slit his own throat. After sometime, the mureed entered the room and found his Shaikh dead with his throat slit. The head was dangling by the skin. The mureed completed the job by cutting off the head.



He was arrested by the police. The case was heard by *Nawab* (Ruler). The simple mureed narrated the entire episode. Since the mureed had also mentioned the name of the Maulana (who had recited \_\_\_\_\_), he was summoned to appear in court. The Maulana confirmed the story of the Mureed (regarding his encounter with the *Sahib-e-hal*). The *Nawab* then acquitted the Mureed.

On hearing of this episode, Maulana Yaqub Saheb commented:

*“He (the Alim) should have replied: ‘Even if you are shaitan, so what?’ After all, shaitan too belongs to Allah’. This reply would have displaced his depression and peace of mind would have returned.”*

179) Ignorant sufis proclaim the futility of Salat and Saum while claiming *waza-if* and *athkar* (prescribed forms of Thikr) to be the actual pursuits. But, Thikr and *shaghl* (devotional practices) without Salat, Saum, Zakat, and Hajj, are devoid of benefit. Thikr and *Shaghl* strengthen Salat and Saum. These *arkan* (fundamentals) are like the blooming bud while Thikr and *shaghl* are like water. Now if some ignoramus digs up the plant and continues watering the ground, what ruling will be issued for him?

180) Someone wrote, seeking advice in his business affairs. In reply, I wrote:

*“In future you should not ask me regarding such things. Yes, I make dua..... I don’t have experience in these matters. Enquire from an experienced person and act accordingly. I have two activities. One – Making dua. Hence, ask me to make dua even if the matter is a worldly affair. After all, that too is ibadat. Two – Ask me about the name of Allah.”*

These people at least do understand that I lack experience in these worldly affairs, yet they will refer such matters to me. What is the reason for this? They labour under the notion that the hearts of the people of Allah will be inspired with what will happen, hence they refer such things (i.e. worldly affairs) to the people of Allah (i.e. the *Auliya*). But this notion is an excess. The basis of seeking such advice is thus, corruption of beliefs. I endeavour to save people from this ignorance so that they do not dwell in deception. The beliefs of the lay people are indeed most corrupt.

181) As long as a person himself is not concerned about his *islah* (moral reformation), nothing will be gained by simply staying with a pious man.

182) During my student days I requested Hadhrat Maulana Gangohi (rahmatullah alayhi) to become *bay’t*. Hadhrat Gangohi (rahmatullah alayhi) responded:

*“As long as you are involved in the acquisition of academic knowledge (i.e. Deeni knowledge), consider this to be a waswasah (whisper) of Shaitan.”*

Undoubtedly, these illustrious men of the Deen were truly wise men. Indeed this advice was wonderful. However, at the time I did not understand this statement. I thought Hadhrat Haji Imdadullah (rahmatullah alayhi) requesting him to intercede on my behalf. I wrote:

*“Request Hadhrat Maulana to accept me in his bay’t.”*

Maulana Hadhrat Gangohi (rahmatullah alayhi) was proceeding that year for Hajj. I schemed to send this letter of intercession with him to hand to Haji Imdadullah (rahmatullah alayhi). Of course, Hadhrat Gangohi was not aware of the contents of the letter. (Haji Imdadullah was at the time in Makkah Muazzamah). Hadhrat Haji Saheb (rahmatullah alayhi) replied my letter. He had the reply written by Hadhrat Gangohi (rahmatullah alayhi). In his reply he said that eh (Haji Imdadullah) had accepted me into his bay’t.

He also wrote that after completing my studies if I wished to practise *shaghl* (special devotional exercises). I should refer to Maulana Muhammad Ya’qub (rahmatullah alayhi) or to Maulana Gangohi (rahmatullah alayhi). In conclusion he instructed that I should never abandon the service of knowledge.

183) A Molvi Saheb said Hadhrat (rahmatullah alayhi):

*“If it were not for the Fuqaha (rahmatullah alayhim), we all would have wandered around in error (searching for the correct rules). They had systematically formulated the whole Deen.”*

Hadhrat Thanvi (rahmatullah alayhi) commented:

*“In reality, without them, it would have been darkness. These ghair muqallids (La-Mathhabis) are great claimants of Ijtihad. Everyone among them thinks that he is a mujtahid. Ghair Muqallidism is a grave danger. It leads to rebellion and vilification of the pious. This in fact is its first step.” (Finally it leads to kufr.-Translator)*

184) Speaking on the state of the masses, Hadhrat (rahmatullah alayhi) said:

*“Initiating any work on the strength of the masses is extremely foolish and negligent. Neither are their beliefs reliable nor their declaration of love. Even their opposition is unreliable. They will do whatever they feel to do. They will suddenly switch allegiances.”*

185) A Molvi Saheb said:

*“Hadhrat, it is difficult nowadays to differentiate between a majzub and a majnoon.”*

(Majzub: A person who lost his worldly saintly in the pursuit of Divine Love. Majnoon: An insane person.-Translator)

Hadhrat Thanvi (rahmatullah alayhi) commented:

*“Absolutely correct. Someone may be a majzub and another one may be a majnoon. Saintly people are able to recognize them.”*

I have heard from buzroogs that in Deoband Hadhrat Maulana Yaqub (rahmatullah alayhi) was the chief of the jamaat (group) of *majzubs*. An episode confirms this. A *majzub* who was a foreigner came to live in Deoband. He took up residence in the Chattah Musjid. But prior to taking up residence he sought permission from Maulana Yaqub Saheb (rahmatullah alayhi). We, the students would pester the *majzub* to curse certain kuffar. But, he would never respond other than say: *“Alright, alright!”* After his death it was learnt from some of our buzroogs that he was the supporter of certain kuffar (whom we had asked him to curse).

Regarding this support, Hadhrat Thanvi (rahmatullah alayhi) said:

*“Majzubs are like the Mala-ikah. Among the Mala-ikah are those who are responsible for also the training (and maintenance) of the kuffar.”*

- 186) With regard to the earthly existence, *Majzubs* are devoid of understanding. They are not in need of this understanding. They require another kind of understanding which they do possess. In this group, there is no intelligence (*aql*) although their physical senses or a child lacking intelligence before *bulooqh* (puberty) even though the senses are fully functional.

The presence of the physical senses does not negate the state of *mujzubiyat* nor do the laws of the Shari’ah, e.g. Salat, become obligatory simply because of the physical sense being fully functional. For the incumbency (*fardhiat*) to these laws, *aql* is the requisite. Hence, both the *majnoon* and the *mujzub* are absolved of the Shar’i laws on account of the lack of *aql* in them. However, it is difficult to differentiate between these two groups. This is a delicate task.

A probable criterion for this differentiation is the relationship or treatment which the *sulaha* and *atqiya* (i.e. the *Auliya*) have for the *majzub/majnoon*. If the *Auliya* honour or ignore the person, others too, should behave in this manner. The general public should not act according to their opinion.

- 187) One should not expect any benefit from this jamaat (the *majzubs*). As far as possible keep aloof from them. Since they lack *aql*, there is the danger of them causing harm.
- 188) A Molvi Saheb asked: *“What is the reality of majzub? How does one become a majzub?”*

Hadhrat Thanvi (rahmatullah alayhi) replied:

*“Sometimes a very strong warid snatches away the aql. (Warid is a spiritual inspiration). This rank of mujzubiyat is acquired by way of majahadah (striving against the desires of the nafs). The various affairs of this world are entrusted of these majzubs. They are responsible for the systems which operate in the world. On the other hand the Ahl-e-Irshad (those Auliya who are actively involved in the moral reformation of the Ummah) are the*

*Representatives of the Rasool. Their rank is far superior. The actual thing is obedience (to Allah and His Rasool) Kasf and Karamat are not excellences. Similar (seemingly miraculous) wonderful feats are demonstrated even by the Ahl-e-Batil (kuffar, magicians, sorcerers, etc). Once the wife of a man in either America or Germany, who was deeply in love with her, died. The husband took a photograph of her dead body. When he developed the film, to his surprise, five photographs emerged. Of these five, one was of his wife and four other people. He recognised two of the photographs. The other two were the pictures of strangers whom he did not recognize. The man concluded that the only explanation is that at the time of taking the photos, the souls of the other four deceased must have been present, hence the five photographs. However, what is amazing is the photographing of invisible entities. How did this happen? (Also, how did five different photos emerge from the single photograph taken by the man?-Translator) Look! Such amazing feats are manifested on the hands of even Ahl-e- Batil. It is precisely for this reason that the Ahl-e-Haq (Ulama-e-Haq) say that the criterion is obedience to Allah and the Rasool.”*

- 189) Nowadays leaders, whether they are religious or political leaders, are involved in the pursuit of acquiring wealth and fame. Some believe that the more a man's wealth, the greater is his intelligence. But this is a baseless notion. In Deeni matters, one should never refer to such people.
- 190) *Malakat-e-Razeelah* (the lowly bestial qualities) by themselves are not evil, e.g. *Shahwat* (sexual lust). In fact, a man with strong *shahwat* will derive greater *noor* (spiritual light) from the opposition he offers his *shahwat*. The *noor* of a man with weaker *shahwat* will be less. Thus, the basis of Divine Proximity are *Af'al-e-Ikhtiyariyah* (actions which are the effects of man's free will). When *ikhtiyar* (free will) is employed to a greater degree (e.g. in striving against lowly desires), the Divine Proximity gained, will correspond to the greater effort.
- 191) Some non-Hanafi Ulama have written that it is ignorance for the *muqtadi* to recite Surah Fatihah behind the Imam in the *Jahri* Salat (viz., Fajr, Maghrib and Isha). According to them, the *muqtadi* should recite Surah Fatihah in the *Sirri* Salat (Zuhr and Asr) because silence is not *ibadat* according to Shari'ah.

We do not accept this view because this silence has been commanded (by the Shai'ah) and obedience to a command is *ibadat*. Further, this silence is, in fact, an act. This act is abstention from speech. There is thus no ambiguity in this silence being an act of *ibadat*. It is just like abstention from prohibitions.

- 192) The power of the mind is an accepted fact. I have heard the following episode from Maulana Muhammad Yaqub (rahmatullah alayhi):

*“A man imagined that a lion attacked him and struck its paw against his back. So strong was his imagination that a lion’s claw marks were discernible on his back. Even blood would flow from the wound of his imagination.”*

This is the reality of mesmerism. It is the assertion of the power of the mind. The claims of the appearance of *arwah* (soul) are all baseless. These things are all in the manifestations of the mind.

- 193) A man came to Imam Abu Hanifah (rahmatullah alayhi) and said: “*A certain person says that no kafir will enter Jahannum. What ruling is applicable to this person?*” Imam Abu Hanifah (rahmatullah alayhi) said to his students: “*Answer!*” They said: “*The man is a kufir and a denier of the Nusooos (clear proofs of the Shari’ah).*”

Imam Abu Hanifah (rahmatullah alayhi) instructed them to present an interpretation (to avoid the verdict of kufr). They replied that it is impossible to interpret away this statement. Imam Abu Hanifah said that the interpretation (*ta’weel*) is this: At the time of entry into Jahannum no man will remain a kafir, i.e. in the literal sense. On the contrary he will be a mu’min in the literal sense even though he will be a kafir in terms of the Shari’ah. At that time the realities will be unveiled. Thus, he will not be a denier (kafir) of the unveiled realities. The Qur’an says:

*“This is the Jahannum which the transgressors had denied.”*

Further, the kafir will experience more revelations of Jahannum than the Mumin who will cross over Jahannum swift as lighting.

Indeed the intelligence and caution of Imam Abu Hanifah (rahmatullah alayhi) were amazing.

- 194) If there is anything in which comfort and rest can be found, it is Thikrullah. One should be involved in it, adopt concealment and annihilate oneself (one’s ego – *nafs*). In this is pleasure. Without this there is no peace.

*“Verily, in the Thikr of Allah do hearts find rest.” (Qur’an).*

- 195) A manifest difference between *Karamat* and *istidraj* is that the person demonstrating *Karamat* is a man of Iman, Ibadat and Taqwa. On the other hand, a person displaying *istidraj* is involved in evil deeds. (*Istidraj* – supernatural deeds displayed by Kuffar and fussaqs.- Translator)

- 196) According to Hadhrat Shah Waliullah (rahmatullah alayhi) the *mu’jizub* (miracle) of *Shaaq-e-Qamar* (Splitting of the moon miraculously by Rasulullah –sallallahu alayhi wasallam) is among the signs of Qiyamat. This is confirmed by the ayat:

*“The Hour (of Qiyamah) has approached near and the moon has been split.”*

- 197) If one has a bid’ati mentor (spiritual guide), it is firstly difficult to extricate oneself from him. Even if one somehow succeeds in withdrawing from him, then too, in most cases his influence endures.
- 198) Hadhrat Haji Imdadullah (rahmatullah alayhi) was Allah’s *Hujjat* (Proof) on earth. The Knowledge which had become hidden for centuries became manifest on his lips. His greater treasure was his *tareeq-e-tarbiyat* (method of spiritual and moral training of mureeds). I have not seen any person whose worry/grief did not vanish after confiding in Hadhrat Imdadullah Saheb (rahmatullah alayhi).

199) A Molvi Saheb asked: “*Hadhrat what actually is waswasah?*”

Hadhrat Thanvi (rahmatullah alayhi) replied:

*“A detestable thought coming involuntarily into the mind is what I consider to be a waswasah. However, since it enters the mind without one’s choice, it is not harmful.”*

200) Compensation for past sins is to repent (seek forgiveness) and for the future, fix a fine on the nafs whether it be a bodily fine or a financial fine. (i.e. Resolve to perform a certain number of raka’ats of Salat or fasts, etc or to give a sum of money in Sadqah if one commits a sin). It appears in the Ahadith that Rasulullah (sallallahu alayhi wasallam) said:

***“Whoever says: ‘Come, I shall gamble with you,’ should give Sadqah.”***

If the reason for gambling is searched, it will be found to be love of wealth. Sadqah eliminates this love.

(The giving of Sadqah mentioned in this Hadith is a self-imposed fine for a sin which is being contemplated. – Translator).

201) I am showing the Ulama a very significant thing. The basis of practising the Deen is the honour and respect for the *Salf-e-Saliheen* (the illustrious predecessors, viz. Sahabah, Ta-bi-een and Tab-e-Ta-bi-een). Never allow the slightest vestige of belittlement and criticism of these souls to enter our heart.

202) This Road (of Tasawwuf) is very delicate. Therefore, there is the need for a qualified guide. Sometimes, remorse over one’s past constitutes a veil for future spiritual progress. The *Salik* becomes engrossed in excessive remorse, hence becomes useless for the future (i.e. his excessive regret engenders in him a sense of hopelessness. He thus becomes stagnant in his regret, unable, to progress, hence, the need for a qualified shaikh).

203) Some sins (which technically are described as *Sagha-ir*), (e.g. an evil gaze) with regard to their effects are more harmful than even *Kaba-ir* (major) sins.

(This is due to constancy in the commission of such sins which are viewed as insignificant).

Although there are differences in the severity of sins, it should not be said that one sin is lesser than another sin, e.g. it should not be said that the sin of consuming liquor is less than murder. Rather, it should be said that the sin of murder is worse than drinking alcohol. It should not be said that the filth of urine is less than faeces. On the contrary it should be said that the impurity of urine is great and that of faeces greater. Style of speech is important for the *muslih* (spiritual guide) and *muballigh* (preacher). There is a need for understanding.

204) Since the *mubtadi* fails to distinguish between the necessary and unnecessary, he is instructed to refrain from advising and admonishing others. Although sometimes even the *muntahi* also commits the error of indulging in unnecessary talk, he is immediately forwarded by the inner spiritual intuition which imbues his heart. He, therefore, hastens towards repentance. But the poor *mubtadi* remains

blissfully unaware while darkness settles immediately on the heart of the *muntahi*. Even if he speaks on uncalled for word, he immediately perceives it and makes amends.

205) Commenting on the need for absolute purity of *niyyat*, i.e. *Ikhlas*, Hadhrat said:

*“A mureed living with his shaikh for a very long while was always engaged in thikr and shaghl. However, despite the abundance of thikr and shaghl, the shaikh did not discern any improvement in the mureed’s spiritual condition. Once the inquired: ‘What is the motive for this thikr and shaghl?’ the mureed said: ‘So that I could be of benefit to others’. The shaikh said: ‘Indeed, this intention is shirk Repent.’”*

The mureed repented and shortly thereafter special *fadhal* of Allah Ta’aala began to imbue the heart of the mureed.

206) The tricks of the *nafs* are extremely subtle. Man sees deception of his *nafs* only after great difficulty.

207) It is never the intention of the *Akhireen* (Senior Ulama / Mashaikh) to respond to criticism in an endeavour to vindicate themselves. In fact, they consider themselves to be the most contemptible. This is their natural attitude. They never believe themselves to be worthy of any praise. On the contrary, they are surprised when people follow them inspite of the abundance of defects they believe themselves to possess. Some even publicise their faults so that people refrain from following them. But, those *Akabireen* in the position of leadership should not do so because this attitude is harmful to the general public.

208) A man who is involved in many occupations should not leave this to his memory. He should commit it to writing.

209) Hadhat Thanvi narrated the following episode, which he heard from Moulana Muhammad Ya’qub (rahmatullah alayhi):

*“It happened prior to the 1875 mutiny (i.e. the Muslims uprising against the British). A wealthy Pathan resident of the town of Jalalabad, dist. Muzaffarnagar, had supported the Hindus in the construction of their shrine. The wealthy Pathan after sometime became very ill. Molvi Ghulaam Husain Saheb who was a hakeem in Thanabovan, and also among the auliya, went to Jalaalbad to attend to another patient. The wealthy man’s relatives called the hakeem to attend to him. After feeling his pulse, the hakeem said that there was no longer any hope for the sick man (i.e. the wealthy Pathan). So saying, he stood up to leave, but the sick man grabbed his hand and implored: ‘For Allah’s sake don’t leave me. Just now two men with a cage of fire appeared in front of me, telling me that they will be taking me away locked in that cage.*

*When you appeared, they moved off saying that they would soon return to take me. If you go they will come.’”*

Thereafter the man died. Several people in their dreams were instructed to abstain from all acts of *isla-e-thawab* for this man because he had died a kafir. *Na-uthubillah!*

Hadhrat Thanvi (rahmatullah alayhi) added:

*“The barkat of Ahlullah (Auliya) is such that the Angels of Punishment withdrew. Some sins while thought to be insignificant are exceptionally grave in the ultimate end. Participation in the customs and festivals of the kuffaar is of this kind.”*

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## EQUALITY BETWEEN WIVES

*Hakimul Ummal went to great lengths in maintaining equality between his wives. Even in matters which do not require strict equality, Hadhrat Maulana Ashraf Ali (rahmatullah alayhi) exercised extreme caution so as to maintain the happiness of his wives. The following episode illustrates the great care he would exercise in his relationship with his wives*

One day someone presented a beautiful piece of cloth as a gift to Hadhrat Thaavi. Hadhrat liked the cloth much. He instructed the servant to go to the bazaar and purchase another piece of cloth of exactly the same kind. This he did because he had two wives. After much searching, the servant returned saying that such a cloth was not available anywhere in the bazaar. Hadhrat Thaavi took the cloth and divided it into two pieces, sending one piece to each of his wives.

Someone there commented. *"Now this cloth is of no 'use to anyone. If the idea was to mete out equality, then you could have sent the cloth to one wife and the price thereof to the other wife"*

Hadhrat commented: *"Your thinking is not correct. Equality could not have been maintained in this way. Equality is necessary in every aspect so that there remains no! the slightest doubt of inequality in the heart of any one of them.*

When I refuse acceptance of a gift presented to me, I fear despite the valid reason (for refusing) because when I reflect, I discern a doubt of *kibr* (pride). This creates great fear in me. May Allah Ta'ala forgive me. It is very difficult to differentiate between *istighna* (independence) and *kibr* (pride). Both are so similar. Sometimes one is deceived (in attempting to differentiate between the two). Sometimes one thinks it to be *istighna* while in reality it is *kibr*. Only Allah can protect one (from this deception). In fact our every statement is impregnated with danger. None of our conditions is devoid of danger.

One should not be vain on account of one's acts of *ibaadat*. Don't think highly of the hour you had spent in *thikr*. It is not known whether it is accepted by Allah or not.

While I am not issuing a fatwa, I certainly do give *mashwarah* (advice) that the management of the home affairs should either be in the control of the wife or the husband himself. It should not be in the hands of others even if they are one's brother, mother or father. This is very hurting to the wife. Either the husband arranges the finances himself or entrusts this duty to the wife. After all, she is more entitled to this than others. The right of the wife is not restricted to only feeding and clothing her. For the sake of maintaining the happiness of the wife the *Fuqaha*



have decreed it permissible to speak even a lie. From this may be assessed the importance of keeping the wife happy.

Regardless of how beloved a guest may be to me, I never insist that he stays longer than his wish. When he wishes to take leave, I wholeheartedly consent. I do not insist that he eats. I consider such insistence to be very evil. To compel a person who is not hungry to eat is administering poison to him. The disease of forcing guest to eat is widespread.

Generally people are under the impression that the right of Allah Ta'ala is not related to *Haqqul Ibad* (Right of people) It is thought that only the rights of people are involved. This is erroneous. Allah Ta'ala, in fact, has commanded the observance of *Huqooqul Ibad* (Rights of people), e.g aid the oppressed; refrain from *gheebat*; refrain from hurting others. When these commands are transgressed, it involves violation of the right of people as well as violation of Allah's right since it is He who has decreed these orders. His command was transgressed, hence, obtainal of pardon from people when their rights have been violated, is not sufficient. Taubah and seeking forgiveness from Allah Ta'ala are incumbent. Generally, Allah Ta'ala forgives the violator when the person whose rights have been violated forgives However sometimes when His special and beloved servants (the *Auliya*) even forgive a person who had violated their rights. Allah Ta'ala does not forgive His right, but apprehends the violator (with His punishment).